

THE ANGLOCAN DIGEST

SPRING A.D. 1969



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CREAM OF THE SPRING CROP

GOD IN MY UNBELIEF

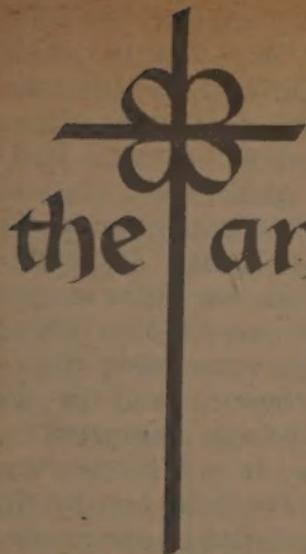
by J. W. Stevenson

WHEN the author went to his first church, he was confronted by a proud and suspicious congregation, but by slow steps and infinite patience "the new man" won the confidence and good will of his parishioners and, with them, learned the true meaning of Christian being and community. Although the story is laid in a remote section of Scotland's Highlands, what happened there is not peculiar to any time or place: problems express themselves in different forms and ways, but they are basically the same — and always will be; what makes the book pertinent, if not unique, is how the author has been able to discern in the lives of his people the contests that have involved men from the beginning and to perceive the loving hand of God guiding all to an eternal victory. The exemplary pastoral relationship of Christ's minister and Christ's people will give good heart to all who want to see beyond the fearful enormities of the times to the everlasting love and peace of God. To obtain God in My Unbelief as a member of the Episcopal Book Club, please refer to the form on page 15 of this issue of The Anglican Digest.

The cover design, drawn by Tom Goddard, is based on the well-known text from the Revelation of St. John the Divine, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come." The alpha and omega, the first and last letters of the Greek alphabet, express the "boundless life which embraces all while it transcends all", and recalls the statement in Ephesians that there is "one Lord, one faith, and one baptism, one God and Father of all, who is above all, and through all, and in you all."

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SPRING A.D. 1969



the Anglican digest

- ⊕ some things old
- ⊕ many things new
- ⊕ most things borrowed
- + everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

JAMES DEKOVEN

JAMES DeKoven (Feast Day: 22 March) was born in Middletown, Connecticut, on 19 September 1831, a descendant of the first governor of the Massachusetts Bay Colony, a governor of Connecticut, and a chief justice of the Massachusetts Supreme Court. He was the next to youngest of ten children born to Henry Louis DeKoven, who retired from shipping the year before James was born and became the president of the bank in Middletown. When James was nine, his father died and left a substan-

tial fortune which included a large tract of land near Chicago. His mother evidently moved to New York, for James grew up in the parish of Grace Church, Brooklyn Heights, where one of the choristers was a dark-eyed girl eight years his senior who would one day found the Community of St. Mary — Harriet Starr Cannon.

DeKoven was graduated with honors from Columbia College and went on to the General Theological Seminary where he formed a "ragged school" for destitute boys in lower Man-

hattan. He wanted to devote himself to slum work, but as the Bishop of New York thought his school a curious innovation, the young deacon accepted a teaching post at Nashotah House in Wisconsin, which entailed shepherding the nearby parish of St. John's, Delafield. Five years later, in the fall of 1859, at the age of 28, he became Warden of Racine College, founded in 1852 by the Diocese of Wisconsin (after 1888, the Diocese of Milwaukee), when it was merged with St. John's Hall, Delafield. For the next twenty years, DeKoven worked for the Church and his students, declining many attractive offers from such places as Trinity Parish, New York, the Church of the Advent, Boston, and Saint Mark's, Philadelphia.

DeKoven was a controversial figure. At Racine College, he had a vested choir and daily Evensong and later introduced daily celebrations of the Eucharist and restored the Sacrament of Penance — all of which branded him a ritualist and a "Romanizer."

It may be accurate to say that DeKoven came nearer to being a bishop without ever becoming one than any other man in the American Church. Once, while speaking to a despairing student, DeKoven said: "Mere success is a poor thing. Duty is every-

thing. It is singular but true, you know, that of all the clergy of the Church, I am the only one who can never hope in any circumstance to become a bishop." He spoke truly, for in 1866 he was nominated to be consecrated Bishop Coadjutor of Wisconsin, but failed to gain the election; in 1873 he missed by a dozen votes being elected to Massachusetts, and in the same year he was nominated for Wisconsin; in 1875 he was elected to Fond du Lac by the clergy, but failed to obtain concurrence of the laity; the same year he was elected to Illinois, but did not receive the consent of enough standing committees. Even in those days, the Church did not want bishops to be "too orthodox."

In addition to his holy life, DeKoven's chief contribution to the Church came during the most heated period of American Church history — the years of liturgical and ritual renewal (1868-1877). DeKoven stood for the sacramental life and the full practice of the Catholic heritage of the Church. In an era when the rectors of leading parishes affected the jeweled stickpins and satin-faced lapels of railroad barons and steel tycoons, DeKoven went calmly on insisting that auricular confession was part of the Church's armory, that a revival of the

religious life was imperative, and that self-denial was essential to the Christian calling — a teaching that found little acceptance by the plush-hassocked parishes. He had, however, found favor with the people, and while his brethren in the Church were denouncing him, secular newspapers were demanding that he run for the senate.

The clash between DeKoven's views and those of other Churchmen occurred at the General Convention of 1871. A canon was introduced which would have prohibited incense, crucifixes, processional crosses, altar



candles, eucharistic vestments, elevations, the mixed chalice (adding water to the wine), the ablutions (the cleansing of the sacred vessels after a celebration), lay acolytes, and all reverences to the altar; the House of Bishops tacked on a resolution that Christ was not objectively present in the consecrated Body and Blood. The proposed canon found support and its passage was all but certain until James DeKoven stepped forward. An eye-witness said: "The General Convention is not a body easily

moved by flights of oratory, or bursts of rhetoric: cold, hard, dry arguments are more likely to move it, but to DeKoven it listened spellbound. When he began to speak, a hush came over the scene; the reading, the notebook, the whispering, the coming and going all ceased; and everyone, whether friend or foe, gave mute attention. The gavel of the President would fall again and again, to mark the time allotted to each speaker; but the cry would go up, 'Let him go on!' And on in that restless tide of eloquence he went." In the speech, DeKoven challenged anyone to present him for false doctrine: "I believe in the Real, actual Presence of our Lord under the form of bread and wine upon the altars of our Churches. I myself adore, and would, if it were necessary, teach my people to adore Christ present in the elements under the form of bread and wine. I use these words because they are a bold statement of the doctrine of the Real Presence, but I use them for another reason; they are adjudicated words; they are the words, which by a divine of the Church of England, have been tried in the highest ecclesiastical court of England, and have been decided by that ecclesiastical court to come within the limits of the truth laid in the Church of Eng-

land." The words killed De-Koven's chances of ever becoming a bishop, but they also killed the resolution and the canon.

He attended the General Conventions of 1874 and 1877, but the strain of his fight with a faction of the Church was beginning to tell on his never robust frame: he died on 19 March 1879 at the age of 48, and his body was buried next to his beloved Chapel of St. John on the Racine College campus on 22 March.

The year before he died, De-Koven summoned some Sisters of the Community of St. Mary from Peekskill, New York, to take charge of Kemper Hall, a preparatory school for girls in neighboring Kenosha. After De-Koven's death, the fortunes of the Racine College waned, and it became successively a grammar school, a military school, and a junior college — and finally closed its doors in 1933. The Sisters, however, needed a summer home for a group of dependent children under their care at St. Mary's Home in Chicago; the Bishop of Milwaukee invited the Sisters to use the forty-acre campus of Racine College, and thus they were on hand to save the property from public auction in 1938. Today, DeKoven Foundation (located between DeKoven and 21st St.,

on the beautiful lake shore of Racine), has been converted into a retreat house, conference center, a Montessori school, a school for brain-damaged children, and a summer camp for the spiritual enrichment of the whole Church. Although De-Koven never made it to the episcopal bench, the true doctrines which he faithfully taught and loyally defended, and for which he was at the time despised, remained to become, in a way, a living memorial to a priest who is considered by many to be "the greatest product of the American Church."

—Taddled from many sources



Hold this circle close to your face and blow on it. If it turns green, call your physician. If it turns brown, see your dentist. If it turns purple, see your psychiatrist. If it turns red, see your banker. If it turns black, call your lawyer and make a will. If it remains the same color, you are in good health, and there is no reason on earth why you should not be in Church next Sunday morning.—From a parish bulletin

DEPARTMENTS

CORRECTION CORNER

■ The correct spelling of the surname of the I Bishop of Tennessee (1834-1863) is Otey, not Otley. James Hervey Otey was born 27 January 1800 in Virginia, where Isaac Otey, the father of twelve children, was a farmer and, for thirty years, a representative in the state legislature; Mrs. Otey was a Matthew, a descendant of Tobias Matthew, Archbishop of York (1606-1628). James was graduated from the University of North Carolina and stayed on to teach Greek and Latin. One of his jobs was to help out with the daily prayers in the chapel; since he showed some embarrassment in the matter, a friend gave him a copy of the Book of Common Prayer, the first he had seen (his parents had no religious affiliation). After his marriage he took charge of an academy at Warrenton, where he was baptized by the village priest, William Mercer Green, who afterwards became I Bishop of Mississippi; he was confirmed by the I Bishop of North Carolina, who later made him a deacon and subsequently (7 June 1827) advanced him to the priesthood. Otey moved on

to Franklin, Tennessee, where he opened a school and served as missionary (there was only one other priest in the whole state). In 1833 a convention was held at Franklin (by then there were five priests and one deacon) and Otey was elected to go to Philadelphia and be consecrated I Bishop of Tennessee (14 January 1834). He covered also Florida, Louisiana, Mississippi, Arkansas, and the Indian Territory all on horseback (his diary is spotted with "Weary, weary, weary"); in 1852 he settled in Memphis, which has been Tennessee's see city ever since. Although he was the originator of the idea of the University of the South and was one of its founders, he wanted to be remembered as the "first Catholic Bishop of Tennessee."

■ The Wedding March, more technically called the Wedding Chorus (wags call it the Bedding Chorus), in Wagner's *Lohengrin* is not, as reported in TAD, "from an opera about a heathen marriage": Lohengrin, a son of Parsifal and a knight of the Holy Grail, and Elsa, the daughter of the Duke of Brabant, are married in Antwerp's cathedral church or minster;

afterwards, following the well-known prelude to Act III, Lohengrin and Elsa are conducted to the bridal chamber as the entire chorus enters with them and sings, "Friends at your side, bridegroom and bride, enter the chamber where love awaits to bless," which has been popularly misinterpreted as "Here comes the bride," and consequently misappropriated for a religious ceremony. After the robes of state have been removed from the pair, and the King has bestowed his blessings, the men and women, with the King, retire to the fading strains of the Wedding Chorus.

■ James Francis Byrnes (born 1879), who was a Congressman, Senator, Justice of the U.S. Supreme Court, Secretary of State (two years in the Truman administration), Governor of South Carolina (1951-1955), and Sunday School teacher of General Westmoreland, is not "late" but, according to TAD's correspondent, "quite agile and extremely keen." (The widow of the priest who baptized the General in 1914 is also alive and a resident of a Spartanburg, South Carolina, nursing home, and a member of Trinity Parish, Columbia, in the Diocese of Upper South Carolina.)

■ Chicago's Diocesan Center and Cathedral House is not the

only diocesan center in the American Church to have been built without a long-term mortgage: Michigan's, in Detroit, was erected and opened free of debt.

■ The Rev'd Richard T. Nolan's book is titled *The Diaconate Now*, sells for \$5.95 (World Publishing Company), and the editor, advanced to the priesthood last May, is also the Assistant Dean of the Hartford Seminary Foundation.

HEART GLAD

■ My father was a priest and a great inspiration to all of his children. He taught me to serve at the altar, understand and love the Prayer Book, and know the meaning of the priesthood, the sacraments, Christianity in action in the world, the Gospel applied to the world's problems, the eternal verities of Christ Crucified — the same, yesterday, today, and forever. He knew the great value of worship and the Real Presence of Christ in the Blessed Sacrament, in his heart, and in the hearts of his faithful people. Throughout his life he set forth the beauty, truth, and goodness of Christianity in the full splendor of truly Evangelical Catholicism.—From a priest's letter

■ "I wish to thank you for leaving your church open all night. I have found much com-

fort in saying my evening prayers before your altar. As a student I have many times of depression and it is the serene beauty of your church at midnight that has often settled the events of my day. Thank you very much."—From a note found in a church.

■ Let me tell you about the priest in charge of our mission church. His home church is 10 miles to the east, where he has two services every Sunday and one on Thursday evenings; he regularly observes all Prayer Book Holy Days with services in both places, and one Sunday

service in our church. When ill or on vacation, he always arranges for a supply priest for all services, both there and here. He preaches good sermons — ones that you will listen to: they are forceful and give you something to think about during the week and sometimes they make you uncomfortable. The people eighty years old like him; when my college daughters come home, they like him; and so do the in-betweens. He is active in Cub Scouting (he has a daughter and four sons) and he is blessed with a wonderful wife. He is a fine person and a good priest. I've told him so, but I want you to know, too.

—From a letter

■ Since 1955, endowment funds of the School of Theology of the University of the South, Sewanee, Tennessee 37375, have grown from \$390,000 to \$2,750,000.

■ "Please find enclosed my entire parish mailing list (157 names and addresses) and a check for \$157.00 from two generous parishioners for a year's subscription to TAD for everybody in the parish."—From a priest's letter

■ When a parish in the Diocese of South Florida found that it had some money left over after paying its full missionary quota, the vestry voted to send the balance (\$100 a month for the

STILL WANTED

A Doctor of Veterinary Medicine to hang out his shingle in Eureka Springs, a town of 1500 people (most of them have moved there after considering other locations) in a section of the Arkansas Ozarks devoted largely to tourists, water sports, sightseeing and stock raising, and where life is paced and priced to be enjoyed. With the loss of the town's only veterinarian, the nearest physician to the furred and feathered is a Churchman in Berryville, twelve miles and mountains away, and he is greatly overworked. The spot is open to a D.V.M. who is hankering for some time for himself and his family, for fishing, and for the leisure life that the Ozarks offer, especially in lovely Eureka Springs.

next two years) to a seminarian (married, and from another parish in the Diocese) to help him prepare for the priesthood.

HEART SAD

■ Our little mission congregation recently welcomed, with great joy, a family who had been told by a priest elsewhere that they were too religious — because they wished to make their Communion every Sunday and on Holy Days. We rejoice, not only because they have become an inspiration to all of us, but also because they did not allow their condemnation to drive them away from Christ and His Church.—A priest's letter

NO KIDDING

■ A publisher's advertisement for a guide to "creative adultery" claims that the new book, *Adultery for Adults*, is an unparalleled spirit lifter at Christmas and in any season.

■ The House of Bishops of the Anglican Church of Canada has granted permission for lay persons, either men or women, to administer the Bread and Wine at Holy Communion, the only member of the Anglican Communion to do so.

■ When a Virginian left a meeting of the Executive Council at Seabury House, Greenwich, Connecticut, and went outside to get

a cab, she was amazed to find that her driver was the Presiding Bishop — he'd brought the vehicle from England on his return from the Lambeth Conference.

■ According to the Bishop of West Missouri's unofficial count, the bishop who spoke the most often at the Lambeth Conference was the Bishop of Ottawa, with fourteen interventions. The Bishop of Chichester and the Archbishop of York tied for second place with thirteen; the Archbishop of Canterbury spoke only seven times.

■ A large east-coast parish with three priests on its staff recently celebrated its 125th anniversary with Daily Morning Prayer and a sermon preached by the Presiding Bishop.

■ A police sergeant, trying to trace the owner of some brass church vases which had been recovered, told a priest that it should be fairly easy to find the owner because he had initialed them IHS.—*Church Times*

■ When nearly 500 delegates and observers gathered at St. Paul's Church, Richmond, in the Diocese of Virginia, for a Special Council (Virginia's name for Convention or Convocation), they found in front of the church a sign which read "No Parking After 9:00 A.M. — Funeral." Commented *The Virginia Churchman*: "The fu-

neral was not at St. Paul's: Council discussions indicated that there is a lot of life left in our diocese."

GOOD EXAMPLE

■ On 27 September the eldest member of our congregation, Shuk Tsin Kau, died in her 97th year. She was born in Wai Young, Canton, China, and came to Hawaii where she was confirmed in 1897. Until a month before her death she made her Sunday Communion at least once a month, in the Church, even though she had to carry a portable oxygen tank with her. She was a loyal and devout Christian who, by personal example, passed her faith on to her children: five sons, six daughters, sixteen grandchildren, and 32 great-grandchildren. On the night of her death, at 2 a.m., the children and I were called to the hospital, but she was already dead when we arrived. After prayers by me in English, as each child arrived, all would kneel around the bed while the latest arrival said prayers in Chinese. After the last family member arrived, I had more prayers in English, and then as we all stood to leave, I was asked if we could all go to the church for a celebration of the Holy Communion. We did, and at 3 a.m. we gave thanks through the Eucha-

rism for her life and love and good example. It was a moving experience for me and one that truly "makes the heart glad."

—From a priest's letter

■ A group of laymen, all members of a local architectural firm, are annexing a chapel to Bishopstead, the official residence of the Bishop of Arkansas (see city: Little Rock); they are donating the material and doing the construction themselves.

■ Every Wednesday throughout the year, a group of men in this parish attend the Eucharist and meet for breakfast before departing for work. This morning, I read to them from the recent edition of TAD. Five of them left their dollar with me to enroll them as subscribers, and I am happy to forward their names and addresses.—A letter

■ When the 76-year-old Rev'd Samuel Whitney Hale observed the 50th anniversary of his ordination to the priesthood by celebrating a Golden Jubilee Eucharist in the Church of the Advent, Boston, in the Diocese of Massachusetts, of which parish he had been rector from 1938 until his retirement in 1960, he was assisted by his two sons and son-in-law, all of whom are priests.

SHOULD DO NICELY

■ The Vestry of Trinity Parish and the Foundation for

Christian Theology will buy a Landrover for missionary work among the American Indians of Arizona. A Landrover is similar to a Jeep and is a four-wheel drive vehicle. It will be equipped with a wench and will cost approximately \$4,000.00.—From a parish bulletin

TRANSLATION PLEASE

■ "The greatest contribution that the Joint Commission on Structure can make is to identify the decision-making process as it actually operates in the Church."—The Coburn Memorandum (a subcommittee report to the Joint Commission on the Structure of the Church)

REGRESSION

■ Several weeks ago, I wrote to the rector of our former parish and asked for a transfer to our new one, but I haven't heard a single word from him, nor from anybody. Now I know why the Church is so progressive!—From a letter

GODOLLARS

■ The members of the congregation of the Church of the Transfiguration, Buckhannon, in the Diocese of West Virginia, were curious when the Rector asked them to bring to the Sunday Eucharist an extra dollar, which was to be put in an envelope, with the names clearly

marked thereon. The dollars were collected, offered to God, and returned to the donors with the statement that they had become "God's Dollars" and were to be spent as the donors thought it would please God; the one exception: the money was not to be given to the Church. Said the priest, "What they gave will never be missed. What they have received will never be forgotten."

NO SURPRISE

■ Caught short of staff for its Church School, St. James' Parish, Cincinnati, in the Diocese of Southern Ohio, asked five Roman Catholic sisters of the Order of Notre Dame to help with the teaching. During their ten weeks' service, the Sisters were impressed by the similarity of curriculum, added their own ideas to the teaching materials, and met periodically with the Rector to discuss doctrine.

D.D.

■ The late William Lewis, IX Missionary Bishop of Nevada, once declined to attend a Lambeth Conference because he was the only one who knew how to operate the sewer works of the Diocese's summer camp. (A grateful group of Nevada Churchmen "awarded" him a degree: "Doctor of Drainage.") —*The Christian Challenge*

BLESSING

■ We have a good priest now, and they are hard to find these days. Most of them may fill the popular idea of what a good priest is, but so many fall short of the real thing. Ours serves God first, and we all benefit. I wish all of them would see it that way.—A Churchwarden

HELPING HAND

■ The children of the Diocese of San Joaquin (central third of the state of California) gave the former Bishop of Damaland (Robert Hebert Mize, Jr.) a Landrover for his use as the new Assistant Bishop of Mata-beleland (Central Africa). (See "Quarter Watch.")

HOPE YET

■ "No major issue in the life of the Church should be decided without the full participation of the laity in discussion and decision" — The 1968 Lambeth Conference

RENEWAL

■ The three rocks of faith to me are the Bible, the Book of Common Prayer, and the Hymnal. They are firm, always supporting, warm, and comforting; they are kind, loving, and constant. Having said that, I might mention that I have just returned from the Diocesan Convention; now, to renew my

faith, I shall return to the Bible, the Book of Common Prayer, and the Hymnal.—A vestryman, in a parish bulletin

WOLF, WOLF

■ During the autumnal consecration of Frederick Barton Wolf as VII Bishop of Maine, the Presiding Bishop heard a few chuckles from the congregation when, according to Prayer Book directions (p. 558), he cautioned the about-to-be-consecrated bishop to "be to the flock of Christ a shepherd, not a wolf."—*Mountain Echo* (Diocese of Vermont)

STICKY FINGERS

■ When the Dean of the Cathedral Church of St. Peter and St. Paul, Washington, D.C., learned that almost \$11,000 in Christmas card sales was lost in the mail during 1967, he complained to the Post Office Department. The P.O. boys went to work and caught the postal employee who had been helping himself to the Cathedral Church's money.

ANSWER

■ When a priest went to his bishop to ask him about the failure of the House of Bishops to deal with a matter which was greatly distressing and embarrassing the whole Church, the Bishop said, "If you were a

bishop, I suppose that you would have straightened out the matter." The priest replied, "Well, certainly I would have tried!"

GOOD IDEA

■ The students of the Episcopal Theological Seminary in Kentucky spent the first two days of the new school year in a retreat on the country campus of the Cathedral Domain.

BLESSINGS APLENTY

■ "I am sorry that I cannot send you a dollar for each of my 92 years. I am just a retired book seller, but so rich in memories and friends that I am content, and cannot count my blessings — they are so many."—From a letter

BEST ANSWER

■ St. Mary's Parish, Portsmouth, Rhode Island, recently completed a parish census, in which one of the questions was, "What brought you to St. Mary's?" Best answer: "My parents. I was baptized there as an infant in 1883."—*The Rhode Island Churchman*

SEWERS

■ When the bulletin of Saint George's Church, Moose Jaw, Saskatchewan, headed an item with the words SEWERS NEEDED, readers thought that the parish

was faced with a sanitation problem; but as the article explained, hands were needed to make vestments for the junior choir.—*The Qu'Appelle Crusader (Canada)*

SLIPS THAT SHOW

■ "St. George's Church is sponsoring an Antiques Show next month. The quality of the exhibitors is unusually high and the show will be of interest to all who enjoy lovely, old things."

—A parish bulletin

■ "First Sunday again, and that means Food and Clergy Discretionary Offerings"—A parish paper

DANGER

■ On back of the doors of the Roman Catholic retreat center where the Diocese of Rochester has its conferences is the sign: PLEASE DON'T SMOKE IN BED. THE ASHES YOU LEAVE MAY BE YOUR OWN.

WAIT A BIT

■ An English priest opened his copy of the *Church Times* the day after Christmas and read his obituary. He spent a great deal of time assuring solicitous telephone callers that the report was premature.

BREAK

■ BISHOP HALTS HONEYMOON TO DEBATE SEX ETHICS—Headline in the *San Francisco Examiner & Chronicle*.

ANOTHER *Invitation*

FROM THE EBC

ENROLL me as a member of the Episcopal Book Club. I understand that (a) four times a year, on the Ember Days, I shall receive a book about some phase of the Church's life and teaching, (b) each selection is unconditionally guaranteed to interest me, (c) if I do not wish to keep any book, I may return it within ten days after its arrival — otherwise I am to pay for it by the end of the month, (d) the average cost of each selection is \$3.50, and (e) I may cancel my membership in the EBC at any time by giving due notice to the Club.

- I am enclosing \$14.00 in advance payment for four seasons.
- Bill me for each season's book when it is mailed.
- Begin my membership by sending me the spring selection, GOD IN MY UNBELIEF (described on the inside of this TAD'S front cover). If I should not wish to keep the book, I may return it for credit — as I may do with any EBC selection.
- Do not begin my membership until next season.

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CHRISTIAN PHYSICIANS

GENERAL Practitioners are so overworked nowadays that they have little leisure to keep up with developments in medicine. In a sympathetic attempt to ease their burden some recently fashionable diseases are listed for ready reference:

OSPEDIA PASTORIS, or foot and mouth disease. The virus was first identified by John Oman, who described it as the malaise of priests who can't preach and won't visit.

MORBUS METHODISTICUS: an insatiable craving for more and more committees, leading to the hallucinatory condition in which the sufferer equates a full diary, packed with meetings, as conclusive evidence of a full and useful life. This too is on the increase, and has almost reached epidemic proportions. No cure has yet been discovered except resignation on the part of the patient, once he has been convinced that his condition is se-

rious: the latter constitutes the hardest task of the physician.

WOOLWICH SYNDROME: A breakdown of the communication faculty. In a desperate endeavor to make Christianity intelligible to outsiders, the patient succeeds in making it unintelligible, and even nonsensical, to insiders.

DISSEMINATED PRELATOSIS: Virtually unknown fifty years ago, is still on the increase. It affects middle-aged churchmen of the upper echelons, and is rife among bishops, moderators, and chairmen. Symptoms: an alarming compulsion to rush madly from one conference to another, inability to sleep ex-

Take up therefore thy cross and follow Jesus, and thou shalt go into life everlasting. He went before thee, bearing His cross and died for thee on the cross, that thou mightest also bear thy cross and desire to die with Him on the Cross. For if thou be dead with Him, thou shalt also live with Him; and if thou be His companion in punishment, thou shalt be partaker with Him also in glory.

—Thomas A Kempis (*The Imitation of Christ*)

cept on trains or in planes, an obsession with producing reports, and a constant flow of meaningless words. Once the patient becomes infected, the disease remains chronic and is virtually incurable. Often combined with . . .

LOCOMOTOR TAXI, or constant inflation of the expense account by virtue of increasingly lengthy journeys, usually abroad. Both diseases may be described as side effects of . . .

OECUMANIA: A passion for union, hitherto felt only by lovers in the springtime, but more recently attacking shipyards when business is exceptionally bad, and banks when business is exceptionally good. In religious patients, largely remains a consummation devoutly to be wished: filling the mind, often to the exclusion of all else, but having little correspondence with outward reality.

RHEUMATOID AFFRIGHTIS: Symptoms are partial vision (with distortion of the unfamiliar) and fixity of the spiritual joints, preventing natural movement towards union. Especially severe among converts to one branch of the church who formerly belonged to another denomination. Can sometimes be cured by constant massage or visio-therapy directed at the heart.

BROPHETIC DIABETES: Immoderate discharge of sex-novels by Irish lady novelists who are brought up in convents and are anxious to make up for lost time. Also known as O'Brien's Itch.

SATIRIASIS: A compulsive urge to debunk everything. Afflicts young men between the ages of 21 and 25, especially those possessing an Oxbridge background. Curable only by time.

PEWONARY COMA: Afflicts regular and devout churchgoers whose priests have nothing to say and insist upon saying it twice every Sunday.—*New Christian*

BY WILL AND DEED

★ Lewis T. Gregory, M.D., late of Urbana (Diocese of Springfield), Illinois, left \$10,000 each to (1) Seabury-Western Theological Seminary, Evanston, Illinois, (2) the Cathedral Shelter (poor and needy), (3) KEEP (Paul Rusch's Kiyosato Educational Experiment Project, in Japan), (4) the St. Francis Boys' Homes, Salina, Kansas; \$2,500 each to (1) the Episcopal Radio and TV Foundation, Atlanta, Georgia, and (2) *The Anglican Digest* (TAD's

first bequest); (2) *The Living Church*, and (3) *The Witness*; and \$2,000 to the DeKoven Foundation for Church Work (retreats, conferences, etc., directed by the Sisters of St. Mary). (Dr. Gregory became interested in St. Francis Boys' Homes in 1957; the following year he sent the Homes an envelope which contained a check made out to a somewhat similar and perhaps more famous institution operated by another religious body. The check was returned to Dr. Gregory, who promptly sent St. Francis' a much larger check to which was attached the notation, "That other institution cashed your check!" From then on he was a regular and helpful supporter of the Homes.)

★ Members of the Everett Gifford Upjohn family have given \$51,000 to St. Luke's Church, Kalamazoo, in the Diocese of Western Michigan, for some reconstruction and repair of the fabric of their eighty-year-old building.

★ Richard Blundell, former gardener and communicant of Trinity Cathedral Church, Phoenix, in the Diocese of Arizona, and who died last year at the age of 99 (he had retired twenty years earlier), left his entire estate of \$12,000 to the Cathedral Parish — the largest bequest in its history.

★ The College of Church Musicians of the Cathedral Church of St. Peter and St. Paul, Washington, D.C., has received an anonymous gift of \$250,000 for the establishment of the Norman Gerstenfeld Chair in Hebrew Music. (Much Christian music has its beginnings in the Hebrew tunes of our Lord's day: the Psalms, and many of our canticles and hymns have their origin in the synagogue).

★ Jean Skehans, a widow and late of Trinity Church, Three Rivers, in the Diocese of Western Michigan, left \$10,000 to her home parish.

★ Eva Richards widow of an insurance agent, a communicant of the Church of the Redeemer, Pendleton, in the Diocese of Eastern Oregon, left her parish \$65,000, the residual of her estate.

★ The new Cathedral Church of Christ the King, Kalamazoo, in the Diocese of Western Michigan, has received an anonymous gift of a three-manual, fifty-rank Aeolian-Skinner Organ, and from Mr. and Mrs. Lee Rieth of Sturgis, Michigan, a 47-bell carillon cast in the Netherlands, to be housed in a ninety-foot tower.

★ The Diocese of Northwest Texas has received \$25,000 from the estate of the late Anne Wagner, and will use the income for the diocesan conference

center (Mrs. Wagner gave its Chapel of the Holy Spirit.)

★ Miss Lottie E. Avery left the Diocese of Louisiana \$10,000 and a similar amount to her home parish, St. James', Baton Rouge.

★ Anah Galloway Kent, prominent and long-time resident of Beloit, Kansas, left \$15,000 to her home parish, St. Paul's, and half of the residue of her not inconsiderable estate to Saint John's Military School, Salina, all in the Diocese of Western Kansas.

★ C. Melbourne Rowbotham, who, with a fellow parishioner as partner, was one of the largest wool wholesalers of Boston, and who lived all of his life in the neighborhood of the Church of the Holy Spirit, Mattapan, in the Diocese of Massachusetts, where he was baptized, confirmed, sang in the choir as a boy and as a man, pumped the organ as a boy (when the organ was electrified, he asked for the pump handle, which he had varnished, mounted, and hung in his office), served as vestryman several terms, and as Junior Warden; left \$5,000 to his parish.

★ Grace Church, in the City and Diocese of New York, recently received a \$20,000 bequest from the late Horace E. Whitney, who at the time was unknown to the parish. In searching the

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WHICH WAY
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SAME ON
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This page, half of which is designed to say that only your happy birthday dollars can give TAD happy birthday anniversaries

records, the Rector found that in 1906 one of his predecessors had solemnized Mr. Whitney's marriage to a communicant of the parish, and commented, "It must have been a happy marriage, for more than a half-century later the bridegroom's remembrance of the place of its beginning and blessing brought a substantial benefit to us."

★ Mrs. D. Ballard Frazier left \$5,000 each to Saint Mark's Church, Hammonton, and Christ Church, New Brunswick, both in the Diocese of New Jersey.

★ Sarah Redman, a widow of Lake Linden, Michigan, and a Congregationalist, left \$9,000 to nearby Christ Church, Calumet, in the Diocese of Northern Michigan.

★ Ruth V. Ostlund, a communicant of St. James' Church, Pentwater, in the Diocese of Western Michigan, left \$10,000 to her home parish.

★ Miss Jessie Parker, a retired schoolteacher and granddaughter of a Canadian seminary professor, and since 1923 a communicant of Grace Church, Oak Park, in the Diocese of Chicago (Illinois), left her residence (valued at \$30,000) to be used as a curate's house. [A rector lives in a rectory, a vicar lives in a vicarage, but what does a curate live in? TAD would like to know.]

APOCRYPHA



THE Bible, as Anglicans, other Catholics, and the Orthodox know it, is made up of eighty books, which are divided into three sections: the Old Testament (39 books), the New Testament (27), and, between the Old and the New, the Apocrypha (14). (At one of the American Church's seminaries, books on the New Testament are housed on the first floor, those on the Old Testament on the second: because his office was between the two floors, the Librarian called it the Apocryphy.—Ed.) The word Apocrypha means "hidden" or "secret", a not-too-fortunate word as such, but coming probably from the somewhat cryptic passage in II Esdras, "I command him, saying, These words shalt thou publish openly, and these thou shalt hide," and "Write all these things thou hast seen and put them in a secret place."

Throughout the Western world lived colonies of Jewish people who far outnumbered their compatriots back in the homeland; descendants of the 600 BC exiles who never returned to Palestine. Since they spoke Greek (the language of

the day), a Greek version of the Old Testament was produced for them some 300 years before Christ came into the world. Because tradition had it that it was the work of 72 translators, it became known as the Septuagint (from seventy, and often abbreviated LXX), a word kin to the name given to the Sunday approximately seventy days before Easter — Septuagesima.

Believing that the Divine Spirit was still active in the minds of living writers, they added fourteen books: I and II Esdras, Tobit, Judith, the rest of the Book of Esther, the Wisdom of Solomon, Ecclesiasticus, I and II Maccabees, Baruch, additions to the Book of Daniel, the Song of the Three Children, the Story of Susanna, Bel and the Dragon, and the Prayer of Manasses. It is those fourteen books that are called the Apocrypha.

The early Christian Fathers, at least down to the end of the fourth century, almost all regarded the LXX as the standard form of the Old Testament, and seldom referred to the Hebrew version. It was St. Jerome (feast day: 30 September) who

translated the Septuagint into Latin, called the Vulgate (vulgar or common — the vernacular of the people) and who objected to including the fourteen books of the Apocrypha. St. Augustine of Hippo (28 August), who knew little or no Hebrew, gave his support to their use, which possibly accounts for their having become and remained an integral part of our Bible today. (Towards the end of his life, St. Augustine made an anthology of passages which he had found especially helpful for fostering the spiritual life — one-eighth of them come from the Apocrypha.)

When the Authorized, or often called King James, Version was published in 1611, it of course contained the Apocrypha, but within twenty years the opposition of the Puritans was strong enough to have it withdrawn.

When the Articles of Religion were drawn up at the time of the Reformation, it was agreed that "the Church doth read (the books of the Apocrypha) for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine." In other words, Anglicans read them both privately and publicly at Church services because of their moral and literary value, rather than any doctrinal merit. The

Prayer Book has made use of the Apocrypha, and some of the lessons (the ones printed in italics in the Lectionary) for Daily Morning and Evening Prayer come from the same source.

In 1827 the British and Foreign Bible Society refused to finance the printing of the Apocrypha, but the ban was later lifted. Christopher Wordsworth, one of the greatest scholars ever to adorn the episcopal bench (he was Bishop of London from 1869 to his death in 1885), said, "If you were to carry a Bible without the Apocrypha into Egypt, Greece, Asia, and Palestine, you would be told you have not the Bible, but only a mutilated copy of it. The Greek Church would renounce you as guilty of a sectarian error if you presented her with a Bible not containing the Apocryphal books. If you pass into Italy or France or Spain and Portugal, and endeavor to circulate such books among persons who, as we all assert, are in great need of the Scriptures, they will immediately say to you, "This may be an English Bible, but it is not the Bible of Christendom. It excludes books which the Eastern and the Western Churches have never ceased to read from the earliest times to this hour."

Out of the Apocrypha have come proverbs, maxims, and

THE PRAYER OF MANASSES

King of Judah, when he was holden captive in Babylon

O LORD ALMIGHTY, that art in heaven, thou God of our fathers, of Abraham, and Isaac, and Jacob, and of their righteous seed; who hast made heaven and earth, with all the ornament thereot; who hast bound the sea by the word of thy commandment; who hast shut up the deep, and sealed it by thy terrible and glorious name; whom all things fear, yea, tremble before thy power; for the majesty of thy glory cannot be borne, and the anger of thy threatening towards sinners is importable: thy merciful promise is unmeasurable and unsearchable: for thou art the Lord Most High, of great compassion, long suffering and abundant in mercy, and repitest of bringing evils upon men. Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that have sinned against thee: and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved.

Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea. My transgressions are multiplied, O Lord: my transgressions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities. I am bound down with many iron bands, that I cannot lift up mine head by reason of my sins, neither have I any respite: for I have provoked thy wrath, and done that which is evil before thee: I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied detestable things.

Now therefore I bow the knee of my heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: but I humbly beseech thee, forgive me, O Lord, forgive me, and destroy me not with mine iniquities. Be not angry with me for ever, by reserving evil for me; neither condemn me into the lower parts of the earth. For thou, O Lord, art the God of them that repent; and in me thou wilt shew all thy goodness: for thou wilt save me, that am unworthy, according to thy great mercy. And I will praise thee for ever all the days of my life: for all the host of heaven doth sing thy praise, and thine is the glory for ever and ever.
Amen.

—Apocrypha

popular songs ("Gather ye rose-buds while ye may" and "Meshech, Shadrach, and Abednego"). The hymns "Jesus, Lover of my soul" and "Now thank we all our God" were inspired by books of the Apocrypha.

One Sunday, during the dark days of World War II, Sir Winston Churchill read aloud to the world:

"Arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with those nations, that are assembled together against us to destroy us and our sanctuary. For it is better for us to die in battle, than to behold the calamities of our people and our sanctuary. Nevertheless, as the will of God is in heaven, so let Him do."

Few people know that he was quoting directly from I Maccabees 3: 58-60.—Taddled from *The Anglican* (Australia)

[NOTE: There is also the Apocryphal New Testament, books of doubtful authenticity, which, for one reason or another, were not included in the Canon (rule, or measuring rod) of Holy Scripture, which Canon is defined as the collection of inspired writings, made by the tradition and authority of the Church, which contain the rule of Divine Faith.

The last book of the New Testament, the Revelation of St. John the Divine, or Theologian, is sometimes known as the Apocalypse — something to be uncovered or revealed, as in a prophetic vision.—Ed.]

CUT OFF

I have just hung up; why did He telephone?

I don't know . . . Oh! I get it . . .

I talked a lot and listened very little.

Forgive me, Lord; it was a monologue and not a dialogue.

I explained my idea and did not get His;

Since I didn't listen, I learned nothing,

Since I didn't listen, I didn't help,

Since I didn't listen, we didn't commune.

Forgive me, Lord, for we were connected,

And now we are cut off.

—From *Prayers*, by Michael Quoist, published by Sheed and Ward, N. Y.: \$3.95

WE RECOMMEND

► To parish priests who still respect their ordination vows enough to "preach Jesus Christ and Him crucified" — and need light in doing so: *Paul, Master of the Spiritual Life* (two volumes, \$3.95 each), by Charles Augrain, P.S.S., published by Alba House, 2187 Victory Boulevard, Staten Island, New York 10314. Despite some irritating literary infelicities ("this-itis", rhetorical questions, etc.), the author writes about all the Pauline Epistles with freshness and insight — "Come and see how gracious St. Paul is!" Once St. Paul "experienced the all-powerfulness of the risen Christ, he had no other thought, no other aim, but to know Him perfectly, and to make Him known to all men" — still the priest's job today, and the purpose of the Augrain book.

► To Churchmen who plan to travel in Asia: Write to the Episcopal Church Center, 815 Second Avenue, New York City 10017, and request a copy of the new "Directory of Churches in Asia 1967-68", which lists Church headquarters in each country, the local parishes with times and types of services, and

tells whether they are under English, American, or local jurisdiction. The fourteen-page pocket-size booklet is free.

► To parish priests: Send a dollar bill to St. Matthew's Publications, P.O. Box 102, Oakland, Maryland 21550, and ask for ten copies of "A Layman's Guide to the Ministrations of the Church" by the Rev'd W. Shelby Walthall; give them to your confirmands, new families, and anybody who needs information on preparing for Holy Baptism, Holy Matrimony, private Communion, death and burial, and what to do or expect when the priest calls. The book is clearly and concisely written, and will be helpful to both people and priest.

► To people who grow bored while flying: *Science for the Airplane Passenger*, by Elizabeth A. Wood, recently retired scientist for the Bell Telephone Laboratories, which will make looking out of the window more fun than watching the movie. The book, with its many drawings and photographs, gives the passenger a guide to aspects of physics, meteorology, geology, aeronautics, and geography most

easily observed from the air, and enables him to appreciate all the more the wonders of Almighty God's remarkable creation. Order from your parochial or seminary bookstore or directly from the publisher, Houghton Mifflin Company, 2 Park St., Boston, Massachusetts 02107; \$4.95.

♦ To all parish priests, youth group leaders, and keepers of tract racks: Write to the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402, and ask for copies of Public Health Service Publication's four well-done and attractively produced tracts on *Narcotics* (No. 1827), *LSD* (No. 1828), *Marihuana* (No. 1829), and *The Up and Down Drugs: Amphetamines and Barbiturates* (No. 1830), which supply, in question-and-answer form, facts about drugs and narcotics and their effects, dangers, and covering laws; the tracts will benefit anyone who has had his fill of the mythology of drugdom and wants to know the truth about the matter: available for 5c each or for \$3.75 per 100.

♦ To those about to wed and to those who are already married, but who know that something is missing from their union: *The Promise to Love: A Scriptural View of Marriage*, by Wilfrid J. Harrington, O.P.

(Alba House, 2187 Victory Boulevard, Staten Island, New York 10314, \$2.95). The book's subtitle is correct, for it starts with Genesis and proceeds through the Bible to St. Paul, commenting on the scriptural basis of Christian marriage, with insight and understanding all the way. The book was the author's wedding gift to two young friends and would make a useful and valuable gift to any engaged or married couple.

♦ To any priest who is troubled with speaking: *The God Who Is There*, by Francis A. Schaeffer (Inter-Varsity Press, 130 North Wells, Chicago 60606, paperback \$2.50; hardback \$4.50). Beginning with philosophy and going through art, music, and theology, the author shows how, since the early part of this century, man has fallen below the "line of despair" where God seems to be dead and where life has no meaning. The result of that drop is the feeling of pointlessness to life that all but the Christian have. Dr. Schaeffer speaks with authority and understanding as he winds his way through the baffling and sometimes incredible position of thought in today's culture, but he ends up with an apologetic that triumphs over the absurdities of many current philosophies or theologies: only historic Christianity, rightly under-

stood and fearlessly applied, can solve the dilemmas of modern man. "We must begin preaching at the place where he can understand. Often he understands the horrible point of meaninglessness . . . the tension between the real world and the logic of his presuppositions. Often he appreciates the horror of being dead and yet still alive. The word of God is overwhelmingly clear in its teaching that there are two aspects of lostness, present and future. When I accept Christ as Saviour, I pass from death to life, and therefore, before that time I am clearly dead. It is our task to tell man that the present death he knows is moral death and not just

QUALIFICATIONS

The Church Gazette (Diocese of Polynesia) lists the following qualifications for missionaries: "Ability to mix with people, mix concrete, wade rivers, write articles, love one's neighbor, deliver babies, sit cross-legged, conduct meetings, drain swamps, digest questionable dishes, patch human weaknesses, suffer fools gladly, and burn the midnight oil." The advertisement goes on, "Persons allergic to ants, babies, beggars, chop suey, cockroaches, curried crabs, duplicators, guitars, humidity, indifference, itches, jungles, mildew, minority groups, mud, open boats, poverty, sweat, twisting, and unmarried mothers had better think twice before applying."

— *The Qu'Appelle Crusader*

metaphysical lostness, and then to tell him God's solution — to take his roof off and expose Him to his tensions. We dare to deal with men that way because Christianity is truth."

♦ A prayer written by the Rev'd Eric Saxon, Rector of St. Ann's, Honorary Canon of Manchester, England, when he became chaplain to the Manchester City Police:

"ALMIGHTY God, who has committed unto the hands of men the well-ordering of the world; Bless, we pray thee, all those who have been entrusted with the maintenance of law and order, especially the men and women who police our land; give them confidence in their sacred calling as ministers for good, guide and guard them in the performance of their several duties, and grant them, in keeping the peace, the ready support of all thy people; through him who came not to be ministered unto, but to minister, thy Son, Jesus Christ our Lord. Amen."

♦ To a priest going to a new parish: Call on the local mortician and, after introducing yourself, ask him to do you a favor — when the "family" of a body which you are to bury makes arrangements for the funeral, please do not let him include on his bill anything for your services. Explain to him

that what you do is a service of the Church and that if the family feels that it should "do something," let it, but ask him to tell it to do so separately, and after the funeral. Tell him also that you appreciate his wanting to be helpful to everybody but, as far as you, a priest of the Church, are concerned, your services are a Churchly matter, and the family should be allowed to express itself directly to the Church.

♦ When in New Brunswick: Don't miss seeing and worshipping in Trinity Church, St. John, in the Diocese of Fredericton, Canada. Eleven years of work and over \$375,000 have been invested in the restoration of the fabric of the church, which is the Mother Church of Canada's oldest city. Communion silver in regular use was presented by King George III in 1786, and includes a paten with a 1700 date and a chalice with a 1731 mark. The golden fish weathervane on the steeple has been a sailor's guide since before the days of steam, and generations have set their watches by Trinity's clock and chimes.

♦ To parents of infants: When your priest suggests that your child be baptized (1) as soon as possible and (2) at a regular service on Sunday or some other Holy Day, weigh his words carefully: he is directed by the

Prayer Book (1) often to "admonish the People, that they defer not the Baptism of their Children" lest something happen to them in the meantime, and (2) to schedule the ministration of that sacrament at a time a congregation will be available to witness the baptism and to hear the vows of the Godparents. In theory there is no such thing as a private baptism: a child or person so baptized (in a case of "extreme sickness, or any imminent peril") is afterward to be brought to the church so that the priest may publicly receive the child and the congregation hear the vows of the Godparents.

♦ If you are planning a parish bazaar and want interesting items to sell: Write to Mrs. R. K. Riebs, Apartado 5250, Guayaquil, Ecuador (airmail: 15c for half-ounce letter), and ask for information about native-made articles which the women there can obtain and ship to the U.S.A. — all by way of supporting the Church's work in Guayaquil. (Mrs. Riebs is the wife of the Cincinnati-born Archdeacon of Ecuador.)

♦ To anybody who has anything to do with the printed word: *Graphic Arts Encyclopedia*, by George A. Stevenson, published by McGraw-Hill Book Company, 330 West 42nd Street, New York City

10036; \$16.50 — not a high price considering the size (500 pages), the illustrations, charts, and pictures. The author is the Director of the Graphic Arts Research Center, Garden Grove, California, and out of his experience of learning and teaching he has provided a working understanding of the entire field of printing. Not many people are aware of it, but when you start having things designed and composed for printing, a whole new world opens up; the Stevenson book is the best guide to that world we've seen. If anything is worth printing, it's worth printing properly, and therefore, even for experts, the book is a sound investment.



REJECT

FOR SEVERAL years representatives of about ten Christian communions in this country have been meeting in a "Consultation on Church Union." Our General Convention sent ours with directions to adhere to the "Chicago Quadrilateral" [the Scriptures, the Creeds, the two Gospel Sacraments, and the Historic Episcopate], as the necessary basis for the re-union of Christendom. At its latest meeting in Dayton,

Ohio, the COCU decided that, though the Creeds ought to be retained as historical relics, they cannot be regarded as statements necessary for membership in the proposed re-union. Our representatives therefore have no further business, except, of course, to secure COCU's reversal of that decision. There is no Good News to be proclaimed unless the Creeds are reckoned as living statements that testify to the Church's faith. Most participants in the Consultation have not had the experience of a Church seriously committed to the Creeds. Every preacher preaches his own Gospel ("Get Out of Vietnam!" . . . "Nary a Drop!" . . . "Resist the Draft!" . . . "All the Way Under!" . . . "Black Power or Bust" . . .); for them a defined faith is utterly beside the point — and that is exactly why they cannot see that the Creeds are important. No one can be converted to the Church and its Faith unless it has something to be converted to (in this instance the Faith set forth in the Creeds); otherwise, conversion is only the acceptance of a club membership. The present status of COCU, therefore, is at a crisis. We must secure the revision of its recent statement, or reject the whole thing — or be rejected by the Lord we serve.—A parish bulletin



REAL HAPPENING

MARY VIRGIN: Mary Cleophas, have you forgotten the words of Simeon the Prophet? Three and thirty years ago he told me: "This child will divide all Israel, and his name shall be a scandal and an offence. Yes — and a sword shall pierce through your own soul also." — You see, it has all come true . . . Look! Far down the road there is a little cloud of dust. Who will come up this flinty path to the scaffold?

MARY MAGDALEN: Our Master.

JOHN: Our friend.

MARY CLEOPHAS: The Holy One of Israel.

MARY VIRGIN: My child. When he was small, I washed and fed him; I dressed him in his little garments and combed the rings of his hair. When he cried, I comforted him; when he was hurt, I kissed away the pain; and when the darkness fell, I sang him to sleep. Now he goes faint and fasting in the dust, and his hair is tangled with thorns. They will strip him naked to the sun and hammer the nails into his living flesh, and the great darkness will cover him. And there is nothing I can do. Nothing at all.

This is the worst thing; to conceive beauty in your heart and bring it forth into the world, and then to stand by helpless and watch it suffer . . .

MARY MAGDALEN: How can you speak so calmly?

MARY VIRGIN: While we await the stroke, our minds are confused, wondering how it will come. But when once it has fallen, we are quiet, because there is nothing left to look for. Then everything becomes suddenly very clear — each fact distinct and lucid with its truth . . . I know now what he is, and what I am. . . . I, Mary, am the fact; God is the truth; but Jesus is fact and truth — he is reality. You cannot see the immortal truth till it is born in the flesh of the fact. And because all birth is a sundering of the flesh, fact and reality seem to go separate ways. But it is not really so; the feet that must walk this road were made of me. Only one Jesus is to die today — one person whom you know — the truth of God and the fact of Mary. This is reality. From the beginning of time unto now, this is the only thing that has ever really happened. When you understand this you will understand all prophecies, and all history . . .



—The Man Born To Be King. by Dorothy L. Sayers. Copyright 1943 by Dorothy L. Sayers. Reprinted with the permission of Harper & Row, Publishers, Inc., N.Y.



PRAYERS



MINDFUL of the Church's bidding to "pray for the ministers of God's Holy Word and Sacraments; [and herein more especially] for Bishops, that they may minister faithfully and wisely the discipline of Christ", the following named Chief Pastors, who hold jurisdiction under the American Church and whose anniversaries of consecration occur in the next five months, are all commended to the prayers of the faithful. (Remove the two pages and keep in Prayer Book.)

APRIL

- 4 *William Evan Sanders* (7th) Bishop Coadjutor of Tennessee
Ned Cole, Jr. (5th) VII Bishop of Central New York
- 9 *John Henry Esquirol* (11th) Bishop Coadjutor of Connecticut
- 16 *George Leslie Cadigan* (10th) VII Bishop of Missouri
- 17 *Robert McConnell Hatch* (18th) IV Bishop of Western Massachusetts
- 19 *Edward Randolph Welles* (19th) IV Bishop of West Missouri
Cedric Earl Mills (6th) Bishop of the Virgin Islands
- 20 *Gordon V. Smith* (19th) VI Bishop of Iowa
- 21 *Francis Eric Irving Bloy* (21st) III Bishop of Los Angeles
- 25 *David Benson Reed* (5th) Bishop of Colombia
William Moultrie Moore, Jr. (2nd) Suffragan of North Carolina
- 29 *John Pares Craine* (12th) VII Bishop of Indianapolis
Ivol Ira Curtis (9th) V Bishop of Olympia

MAY

- 1 *Richard Simpson Watson* (18th) Bishop of Utah
William Forman Creighton (10th) V Bishop of Washington
- 2 *Conrad Herbert Gesner* (24th) Bishop of South Dakota
Russell Theodore Rauscher (8th) VI Bishop of Nebraska
John Raymond Wyatt (2nd) II Bishop of Spokane
- 3 *Albert Ervine Swift* (18th) Assistant to the Bishop of South Florida
- 8 *Reginald Heber Gooden* (24th) Bishop of Panama and the Canal Zone
- 11 *George West Barrett* (6th) IV Bishop of Rochester
- 12 *Samuel Blackwell Chilton* (9th) Suffragan of Virginia
- 13 *Lauriston Livingston Scaife* (21st) VII Bishop of Western New York
William Henry Marmion (15th) III Bishop of Southwestern Virginia
Thomas Augustus Fraser, Jr. (9th) VIII Bishop of North Carolina
- 15 *Robert Rae Spears, Jr.* (2nd) Suffragan of West Missouri
- 18 *William Jones Gordon, Jr.* (21st) Bishop of Alaska
Wilburn Camrock Campbell (19th) IV Bishop of West Virginia
- 20 *Frederick Warren Putnam, Jr.* (6th) Suffragan of Oklahoma
- 22 *Edward Clark Turner* (13th) VI Bishop of Kansas
- 23 *Henry Irving Louttit* (24th) III Bishop of South Florida
- 24 *Harry Lee Doll* (14th) X Bishop of Maryland

(Continued on following page)

(Continued from preceding page)

JUNE

- 9 Leland William Frederick Stark (16th) VI Bishop of Newark
11 Richard Stanley Merrill Emrich (23rd) VII Bishop of Michigan
Stephen Fielding Bayne, Jr. (22nd) Vice-President of the Executive Council
14 Clarence Rupert Haden (12th) III Bishop of Northern California
24 Hamilton Hyde Kellogg (17th) V Bishop of Minnesota
George Mosley Murray (16th) VII Bishop of Alabama
26 William Crittenden (17th) V Bishop of Erie
29 William Wallace Horstick (25th) II Bishop of Eau Claire
Randolph Royall Claiborne (20th) V Bishop of Atlanta
John Joseph Meakin Harte (15th) II Bishop of Arizona
Walter Conrad Klein (6th) IV Bishop of Northern Indiana
Milton LeGrand Wood, Jr. (2nd) Suffragan of Atlanta

JULY

- 19 David Emrys Richards (18th) Pastoral Counselling Coordinator
22 Richard Earl Dicus (14th) Suffragan of West Texas

AUGUST

- 6 Frederick Percy Goddard (14th) Senior Suffragan of Texas

O MOST merciful Father, we beseech thee to bless thy servant, N., and to send thy grace upon him, that he may faithfully and diligently execute the Office whereunto he was called and consecrated, to the edifying of thy Church, and to the honor, praise, and glory of thy holy Name; through Jesus Christ our Lord. Amen.



FOREFRONT THE HEART

"Gift of life too short!

O, beautiful gift of God, too brief at best,
For all a man can do, how have I wasted
This precious gift! How wasted it in pride,
In seeking out the powerful, the great,
The hands with honors, gold to give — when nothing
Is profitable to a servant of the Christ
Except to shepherd Christ's poor. O, young men,
Interpret not your ministry in terms
Of intellect alone, forefront the heart,
That at the end of life you may look up
And say to God: Behind these are the sheep
Thou gavest me, and not a one is lost."

—The Reverend Percy Ferguson, in Edgar Lee Masters' *Domesday Book* ©

EDWARD JENNER, M.D.

In 1796 an English country doctor, Edward Jenner, discovered that his patients could be protected against smallpox if he infected them with a relatively mild disease called cowpox. He not only turned smallpox into a minor disease but he also discovered the technique of vaccination.—Newsweek

EDWARD Jenner, born 17 May 1749, was the son of a priest, Stephen Jenner, Vicar of Berkeley (as well as Rector of Rockhampton), in the Diocese of Gloucester and Province of Canterbury; his maternal grandfather and his eldest brother, Stephen, Jr., were also priests — and Vicars of Berkeley. When Edward was only a youngster, his father died, and his brother Stephen saw to his education. He returned to Berkeley to practice medicine in 1773; but later he gave up "midwifery and surgery" to earn, in 1792, his M. D. All the while he continued the observations and investigations which he had developed from childhood. There was a local belief that dairymaids who had had cowpox, a mild disease, did not take smallpox. In 1796, Jenner vaccinated an eight-year-old boy to give him cowpox, which the lad got; a few weeks later the boy was inoculated from a case of smallpox, but he did not come down with the disease, then the

most common epidemic disorder in all ranks of society — and that was the beginning of the end of smallpox. (Vaccination was first made compulsory in the United Kingdom in 1853.) Jenner pursued his studies and discoveries and was acclaimed throughout Europe. After the death of his wife, he returned to Berkeley to live in a house called "The Chantry," next door to the churchyard, until his death 26 January 1823 — during a "fit of apoplexy." His body was buried in the chancel of the church where he had been baptized.

Berkeley, which gets its name from an English noble family (there have been many branches, including that of the Irish philosopher, George Berkeley, sometime Bishop of Cloyne), is a market town midway between Bristol and Gloucester and lies in a rich pastoral valley long noted for its dairies and "double Gloucester cheese". Berkeley Castle, where Edward II died, is one of the noblest baronial cas-

ties in the land, and the Church of St. Mary the Virgin is reckoned to be one of the country's most handsome churches — Early English and Decorated. When you are next in the neighborhood (nearby Gloucester's Cathedral Church of the Holy and Indivisible Trinity is a "must" for sightseers), do not fail to go into the Berkeley church and there give thanks for the divine blessings bestowed on all mankind in the person of Edward Jenner, *Medicinae Doctor*.

BURIALS

✠ Eugene Magyar, 59, since 1963 Bishop of the 6,000-member Slovak branch of the Polish National Catholic Church (a member of the Wider Episcopal Fellowship and with which the American Church has been in full communion since 1946); from the Most Holy Name Cathedral Church, Passaic, New Jersey.

✠ William Appleton Lawrence, 79, who for twenty years (1937-1957) was the III Bishop of Western Massachusetts, and who was the only bishop in the American Church ever to be baptized, confirmed, made deacon, ordained priest, and consecrated bishop by his father

(the VII Bishop of Massachusetts, William Lawrence [1893-1927], who was instrumental in founding the Church Pension Fund; his brother, Frederick Lawrence is Suffragan of Massachusetts); author of *Christian Marriage, and Parsons, Vestries, and Parishes*; from Christ Church, Cambridge, in the Diocese of Massachusetts.

✠ Tallulah Bankhead, 65, (her Christian name came via a grandmother who was named after Tallulah Falls, Georgia), a member of one of the most famous political families of Alabama, and for the past forty years a personality and star of the stage and screen (she was confirmed in 1958 by the Bishop of New York); from St. Paul's Church, Kent near Chestertown in the Diocese of Easton (Maryland).

✠ Julian Southall Myrick, 88, who at 18, fresh out of New York's Trinity School, began his career as a \$25-a-week clerk in 1898, rose to become a vice president of the Mutual Life Insurance Company of New York, President of the National Association of Life Underwriters, and the Chairman of the Board of the American College of Life Underwriters, which he helped to found (he was known as "Mr. Life Insurance"); at the age of eighty he was still among the relative handful — barely one

per cent — of his industry's agents credited with selling more than a million dollars' worth of insurance a year; and who also was a tennis buff (he was instrumental in transforming tennis from a rather effete society pastime into a major competitive sport) and wound up in the Sports Hall of Fame; from St. James' Church, in the City and Diocese of New York.

¶ Ulysses Grant Lee, Jr., 55, (his grandfather was in the Union Army during the Civil War), Professor of English in Morgan State College, Baltimore, Maryland, and an authority on Negro history and culture (he was also Professor of American Civilization in the University of Pennsylvania); from the Cathedral Church of St. Peter and St. Paul, in the City and Diocese of Washington, D.C.

¶ John Brownlee, 68, Australian-born President of the Manhattan School of Music; who for 32 years sang in the world's leading opera houses (including 22 years at the Met), and whose repertory comprised more than eighty operas (he planned a naval career but after four years in the navy, he won a prize for his singing and went into opera instead); from the Cathedral Church of St. John the Divine, in the City and Diocese of New York.

¶ George Edmeston Fahr, 83, a well-known and respected Doctor of Medicine who headed up the University of Minnesota Heart Clinic, and was a medical chief of Minneapolis General Hospital, and who was also a developer of the electrocardiograph, which he introduced into wide use in this country, and an outstanding teacher of some of the most distinguished surgeons in the world today; from the Cathedral Church of St. Mark, Minneapolis, in the Diocese of Minnesota.

¶ Alexander Edward Hoyle, 87, who joined the renowned architectural firm of Cram and Ferguson as a draftsman in 1908 and rose to become a partner (the name was changed in 1959 to Hoyle, Doran, and Berry), and whose principal works included the Princeton University Chapel and the redesigning of the Cathedral Church of St. John the Divine, New York City (with Ralph Adams Cram, he changed the style of the unfinished structure, begun in 1891, from its original Romanesque to Gothic); from the Church of the Advent, Boston, in the Diocese of Massachusetts.

¶ Upton Beall Sinclair, 90, author of ninety books (including *The Jungle*, 1906, which vividly described the unspeakable conditions in Chicago's meat-packing houses and direct-

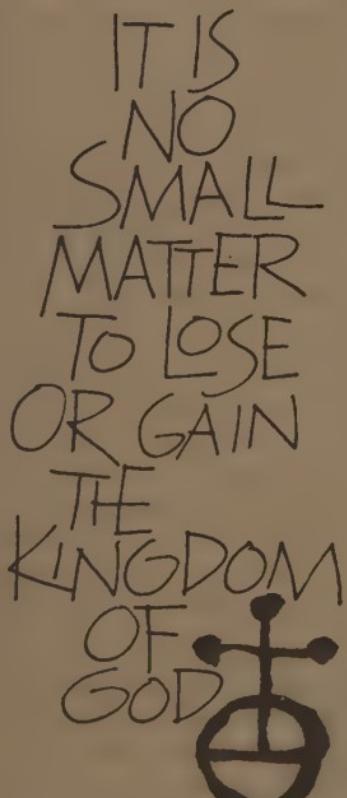
ly resulted in the first Federal pure-food legislation, and *Dragon's Teeth*, 1943, which dealt with the rise of Hitler and won the Pulitzer Prize of that year), who was known as a crusader for social justice and "King of the Muckrakers"; from Saint

Paul's Church, Bound Brook, in the Diocese of New Jersey.

¶ Ernest M. Frank, 54, who had been associated with the historic restoration of Colonial Williamsburg, Virginia, since 1938, and who in 1957 became its director of architecture and resident architect; from Bruton Parish Church, Williamsburg, in the Diocese of Southern Virginia.

¶ George Moseley Murphy, 65, who, in the 1930's, was a co-discoverer of deuterium (heavy hydrogen, which is used as a neutron regulator in nuclear reactors and allows the use of natural uranium fuel rather than the more expensive enriched uranium or plutonium), who during World War II served on the Manhattan Project (development of the first atomic bomb), and who later served as a consultant to the Atomic Energy Commission (he was also an opera buff and could discuss music for hours, but was less well known for his months of painstaking research to prove effectively that *The New York Times* could save \$45 a year in ink by not placing a period after its name on Page One; from St. Paul's Chapel of Trinity Parish, in the City and Diocese of New York).

¶ Stephen Hyozo Kimura, 77-year-old priest who in 1933 helped establish the Japanese



The EBC's spring bookmark (reduced in size): black and green on white stock. Rate: 35c for a packet of 25, or \$1.00 for three packets. Postage not charged if payment accompanies an order. Be sure to specify spring one.

Province of the Society of St. John the Evangelist and was for twenty years (1941 to 1951 and again from 1956 until 1966) its Provincial Superior, and who was influential in founding the Japanese Community of Divine Charity (primarily an order of nursing sisters) ; in the 37th year of his Profession.

¶ Clifford J. Backstrand, 71, who upon graduation from college in 1921, went to work as a salesman for the Armstrong Cork Company, was its president from 1950 to 1962 and chairman for six more years, during which time the company's annual sales rose from \$63-million to \$302-million; from St. James' Church, Lancaster (Diocese of Harrisburg), Pennsylvania.

¶ Mrs. Lindley Murray Franklin, Jr., wife of the Treasurer of the Executive Council of the American Church; from St. Luke's Church, Noroton, in the Diocese of Connecticut.

¶ Mrs. Robert Woods Bliss, 89, New York-born philanthropist, art collector and patron, and diplomat's wife (her husband, who died in 1962, retired in 1933 after a thirty-three-year career that took them all over the world and allowed opportunities for art purchases), who was the guiding spirit in transforming Dumbarton Oaks (their

historic Georgetown estate and cradle of the United Nations, which a 1703 landowner had named after the Rock of Dumbarton on the River Clyde) into the renowned Center for Byzantine Studies under the direction of Harvard University; from Christ Church, Georgetown, in the Diocese of Washington (D.C.)

¶ Efrain Salinas y Velasco, 82, a priest since 1917 (he had been made deacon in 1907), who was consecrated Suffragan Bishop of Mexico in 1931 and was its III Missionary Bishop from 1934 to 1957; from the Cathedral Church of San Jose de Gracia, Mexico City.

¶ Vernon Duke, 65, Russian-born composer of *Cabin in the Sky*, Broadway musical, and also of symphonies, ballets, concertos, and cantatas (under his real name, Vladimir Dukelsky; George Gershwin suggested he adopt an Americanized name when he came to the United States in 1921); from St. Matthew's Church, Pacific Palisades, in the Diocese of Los Angeles (California).

¶ Harriet M. Bedell, 93, Buffalo, New York-born deaconess (since 1922) and sometime schoolteacher, nurse, and parish worker, who for almost three-quarters of a century ministered to Indians in Arizona, Alaska, Oklahoma, and (from

1933 to 1960) the Seminoles in the Florida Everglades, where she was affectionately known as the "White Sister" and the "Woman of God" (she was officially retired at the age of 68, but kept her Glade Cross Mission going for another sixteen years on a monthly pension of \$91.14, a small car allowance, and contributions from friends; when the hurricane of 1960 destroyed her home and precious



at the age of 86); from the chapel of the William Crane Gray Inn (for older people; named after the first bishop), Davenport, in the Diocese of South Florida.

✠ Harold Everett Sawyer, 79, a priest since 1917 and Bishop of Erie (northwest section of Pennsylvania) from 1946 until his retirement in 1951; from Grace Church, Utica (Diocese of Central New York), of which parish he had been rector for 22 years and where he was consecrated.

✠ Mrs. Louis S. Bruguière, 92, who was related in one way or another to the Astors, Vanderbilts, and Van Alens (her first

husband, James Laurens Van Alen, died in 1927; her second husband, an art connoisseur and amateur yachtsman, died in 1954) and inherited parts of the fortunes of all, and who lived in baronial style (the thirty servants of her Newport residence, Wakehurst, included footmen in yellow-and-black livery, a butler, and parlor maids) and dressed like the late Queen Mary (complete with pince-nez) and was considered the dowager empress of American society; from the family Church of St. Columba, in nearby Middletown, Diocese of Rhode Island. (The nine tapestries, known as the "Acts of the Apostles," woven from the designs of Raphael, which hang in New York's Cathedral Church of St. John the Divine, were the gift of Mrs. Bruguière in 1954.)

✠ Ralph Emerson McGill, 71, reporter, columnist, editor, publisher, author, and speaker, who was born on a Tennessee river-bottom farm of Presbyterian parents (the attending physician was asked to name him, chose to do so after Ralph Waldo Emerson), left Vanderbilt University in 1922 to work for *The Nashville Banner* (reporter, sports editor, columnist) and five years later *The Atlanta Constitution* (successively sports editor, executive editor, editor, and publisher) where he won

honors and prizes, including the 1959 Pulitzer for editorial writing (he would often turn out three unsigned editorials a day, in addition to his own signed one), fame (he was a long-time champion of civil rights), and respect (he was considered the tempered conscience of the South); from his parish church, All Saints', in the See City of the Diocese of Atlanta.

✠ Noble Cilley Powell, 77, Bishop of Maryland (he was consecrated as Coadjutor in 1941, enthroned as IX Bishop in 1944, retired in 1963) and sometime (1937-1941) Dean of Washington's Cathedral Church of St. Peter and St. Paul and Warden of the nearby College of Preachers; from Emmanuel Church, Baltimore, of which parish he had been rector from 1931 to 1937. (Years ago, when there was some talk of having a school for newly-consecrated bishops, Bishop Powell was unofficially chosen to be one of the three teachers.)

✠ Paul Allman Siple, 59, who at the age of nineteen was selected as the boy scout who would sail to Antarctica with the Byrd Expedition in 1928, and who later returned to the South Pole six times, and as explorer and geographer spent more time on the Antarctic continent than any other known human being — over six years (he was from

1947 to 1963 a special science adviser to the U. S. Army and for three years Science Attaché to the U.S. Embassy in Canberra, Australia); from St. John's Church, Alexandria, in the Diocese of Virginia.

✠ Oscar Ulysses Zerk, 90, Viennese inventor, who had some 300 patents to his credit (among them, a weaving machine that produced elaborate brocade work quickly and without error, the automobile lubrication gun) and who was decorated twice by the Austrian Government for bravery and inventing a decontamination system for men coming out of the trenches in the First World War; from St. Andrew's Church, Kenosha, in the Diocese of Milwaukee (Wisconsin).

✠ Seymour Beach Conger, III, 56, for thirty years a reporter, foreign correspondent, and editor with the *New York Herald Tribune*, and of late a book editor with *The Reader's Digest*, who, during World War II, broadcast German-language news and propaganda for the Office of War Information, and thereby won the title of "Well-Poisoner" from the Nazi Propaganda Ministry; from Saint John's Church, Pleasantville, in the Diocese of New York.



ACCORDING TO—

● The Dean of Nashotah House (a seminary in Wisconsin): We possess unique opportunities in our present location, fine field training, ready access to a number of large universities, and a setting which encourages a kind of community living that is unknown in most schools. Responsible stewardship forbids hasty action and on occasion demands the courage to stay off a bandwagon until one is sure of the direction in which it is traveling. The making of a good priest is more than an academic process, and the conclusion is that our seminary, while remaining alert for any new evidence which the future may introduce, can at this time best serve where she is right now.

● A parish priest: The whole program of the Executive Council is to combine all of the departments on a COCU basis before formal union could occur. That we might work together in many areas is not the question; they will use their "restructuring" in an attempt to prove that we have already achieved union in other areas, and that we might as well go on and merge administratively and

organically. They will say, "We can't back out now." What makes me mad is that in Christian Social Relations, Christian Education, Youth and College Work, and the grants called the "Special Program", they are setting up COCU. They will deny it now, but the truth will come out at the Special General Convention at Notre Dame this year.

● An 82-year-old Churchwoman: Cryogenics? How weird can you get? What kind of a person wants to wake up from a deep freeze to a new era, burdened with an old broken-down chassis and, possibly (also probably) a cluttered brain like a dodo on a sandspit? How do people acquire ghoulish fascinations like the freeze bit? It will be a cold, cold world they go into and an equally frigid one should they emerge.

● A tailor in Ghana: I am delighted to be able to forward the enclosed dollar to your office. It had been my wish for a very long time to remit the TADollar as often as I can, but the only difficulty was how to get the dollar. We don't use dollars in this country; our cur-

rency is the CIDE. I will write again. Pray for me on my birthday. May the Lord be with you.

● E. L. Mascall: "There are twentieth-century Christians, but there is not, in the strict sense, a twentieth-century Church, any more than there is a twentieth-century Gospel. However much its forms of speech, worship, and life may vary from time to time, the Church, like the Gospel, is one throughout the ages."

● A Los Angeles Churchwoman: We think a dollar does not buy much . . . big false impression. It can buy an elegant margarita [a tequila-lemon juice drink]; it can buy TAD; it takes me to Hollywood and back, with a stop-off for food; it will mail fifteen letters to friends, and it has bought me a lovely rosebush to give pleasure for a long time. The main ingredient to add to the 100 cents, is, I believe, a little thought and a bit of work. Even if I had enough money to hand it out in gobs, I think that I would still weigh the dollar's real value. That is one of the reasons why I give magazine subscriptions and books: both carry a dignity of their own, not measured by the price paid, but more by the intent of the sender and the perception of the recipient.

● An English priest after an American exchange visit: The enthusiasm of the American

Church is something of which any member of the Church of England as its Mother Country, even so it humbled me to think that many Episcopalians still look to us as the Mother Church, as America looks to England as its Mother Country. If we continue to undermine all our Christian traditions, upon which many of their own are based, they will suffer a grievous let-down.

● An Alabama Churchman: "To answer the remark about abortion which the young people made at the Convention of Central New York ['We're all for it. What chance does a child have if he is brought into this world with only one parent?'], why don't they so live that from the beginning it is never necessary?"

● Malcolm Muggeridge, a Church of England layman, a former editor of *Punch*, and TV personality, in announcing his retirement as Rector of the University of Edinburgh: I am convinced that the life which Christ came into the world to preach and died to sanctify remains as true and as valid as ever, and that all who care, young and old, healthy and infirm, wise and foolish, may live by it and, in our troubled, confused world, as in all other circumstances and at all other times, find thereby an enlightenment and a serenity

not otherwise attainable. Even though our civilization may flicker out, and institutional Christianity with it, the light of Christ shines as brightly as ever for those who seek to escape from darkness; the truths which He spoke will answer their dilemmas and assuage their fears, and bring hope to the hopeless, zest to the despairing, and love to the loveless, precisely as they did two thousand years ago and have done in every century since then.

● A priest in West Africa: After fourteen years of loving and unbroken service, I was flown out of Nigeria on an unlighted plane one night, leaving behind my dearly beloved Nigerian son (and his four little ones). I left too the books collected over a lifetime, the little home built in my son's village, Nkpa, my car, and all that I had — at two hours' notice. It was — and is — too awful. Nevertheless "Thy will be done." Please ask many prayers for the poor tortured people of Nigeria and for the Church in its martyrdom.

● A Churchwoman: As one who takes every opportunity to visit other parishes on our trips, I am keenly aware of the need for our seminaries to instruct would-be priests in the performance of the liturgy — diction, movements, acts of rev-

erence, the whole bit (there could be two or three "styles" to accommodate preference in Churchmanship). What's wrong with something like that? A priest's manner and speech have a profound and lasting effect on the people; sometimes they don't know what bothers them, but his attitude gets through by way of his "performance."

● An American bishop upon his return from Lambeth: We face, theologically, a great pressure, largely from the American Church, to liberalize our theology so much that one might question its true Catholicity. We have to resist that liberalizing pressure, of course, but we have to do more than just talk about it: we have to know our faith and live it personally.

● A parish priest: What we are really teaching our children, if, as responsible Christians, we begin to do something for the Church and then quit because of bias, hurt feelings, or frustration . . . is that such things are more important than the responsibility that we have assumed for the Church.

● A Canadian priest: Those who are persuaded that we must have intercommunion before union press their case on the grounds that sharing the Holy Eucharist will have a unifying effect. It is necessary to point out that even if that be true for

those who might share in inter-communion, the reverse is true for others. Intercommunion before union is already having a divisive effect amongst Anglicans. Can we justify occasioning discord and confusion within our own ranks in order to "build up unity" with someone else?

● A California Churchwoman: I am beginning the New Year with resolute intentions: here's a list of 35 names and addresses of Churchfolk who should be receiving TAD (I started the list last November) and the check to cover the subscriptions. Many of the people do not have the TADollar, but most of them will be grateful to have something that otherwise they would not have had. The funny thing in religion is that one never knows just when, whammo, it clicks! Horse races and the stock market are low gambling compared with our religion.

● The diary of a bishop: Attended a meeting at the Church Center with the experts on communication, but the communication machinery of the experts wasn't working, so the communications were difficult to hear... The concept of economy at 815 Second Avenue [the address of the Church Center in New York] is difficult to understand and has all the earmarks of federal and state spending. I had

asked for a \$9.00 room in a clean, comfortable, and adequate hotel where breakfast is reasonable — only one block from the Church Center. Instead I got a \$15.00 room that stunk of unwashed feet, B.O., and cigarette smoke; the breakfast consisted of one fried egg, two pieces of bacon, warmed over toast, jelly, and coffee — and cost three bucks! Made arrangements to fly home earlier than planned.

● A religion editor: I have at times found a certain satisfaction in spraying a bit of journalistic gas on the sacrosanct or ridiculous termites infesting parts of the religious woods. I have found, too, that satire is an effective means of deflating phony liberalism and getting under the skin of its reputedly broad-minded, but all too often narrow-minded, advocates.

● An examining chaplain: I have just gone through another session with a newly ordained graduate from a seminary that urges their students to get out in the world and learn about business, industry, and the like. His rector says the young man cannot put together two coherent sentences in a whole sermon, and the canonically-required examples of his preaching bore that out. He was miserably deficient in knowledge of, or even about, the Bible. He had no idea of

the Atonement, and when it came to liturgics, he could answer only six out of forty-some questions. He was obviously not at the top of his class, but still the seminary gave him a degree! Something is dreadfully wrong, of course, but to claim that our seminaries are dens of hoary, irrelevant scholarship, that teach what concerns only the past, ivory-towered Victorian Ox-

bridge, producing drinkers of pale tea with elderly ladies, is the worst of fallacies. Most young men, by the time they have finished college, have had some association with the workaday world around them, but that is not the knowledge which they lack. What the laity miss in them is the special knowledge that rightly belongs to their profession: the Bible, the

REPORT FROM THE WHITE HOUSE

George Washington was Episcopalian by heritage and habit, but was not a communicant of the Church. He never defined his own religious views beyond affirmation of belief in God and in the importance of religion in society. The term "deist," applied to him by others, appears to be accurate. There is no outward evidence of strong religious impulses or interests.

James Madison was an Episcopalian of liberal theological views. He supported Jefferson's Virginia statute for religious freedom. There is no evidence of intense religious feeling on his part.

James Monroe was nominally an Episcopalian. The information about his religious feelings is less than any other President.

William Henry Harrison did not belong to any church, though he was alleged to have intended to join the Episcopal Church. His sudden death, within a month of becoming Presi-

dent, however, left that intention unfulfilled.

Zachary Taylor, sometimes listed as an Episcopalian, actually belonged to no church and there is no record of his making a confession of faith. He showed no interest in religion.

Franklin Pierce was baptized and confirmed in the Episcopal Church a good many years after leaving the White House. Religion preoccupied him from his college days, but he suffered guilt feelings over his long inability to make a firm confession of faith. No other President has been so unhappy or disturbed over religious uncertainty.

Chester A. Arthur is sometimes listed as an Episcopalian because he often attended that Church's services, but he belonged to no church and there is no record of strong religious interest.

Franklin D. Roosevelt was an Episcopalian of a somewhat simplified but devout faith.

Taddled from God in the White House, by Edmund Fuller and David E. Green; Crown Publishers, Inc., 419 Park Avenue South, New York City 10016; 246 pages, \$5.95.

Church's history, her teaching about faith and morals, her practices of worship, and the proclamation of that faith. That's what's wrong.

● A Churchwoman: I managed to go again to the nearby Church conference. I came away full of shocks to my traditional roots, but not without some hope that the Church would face new needs with firm belief and strength in old and tested values. I gave myself the advice which I had earlier given to a mixed-up youth: hang on to the teaching of our Lord until present confusions and changes clear up.

● A parish newsletter: During 1967 *Good News for Modern Man* (the American Bible Society's recent translation of the New Testament into today's English) outsold *Valley of the Dolls* by more than half a million copies.

● The Rev. Martin Niemoller, German pastor: In Germany, they first came for the Communists, and I didn't speak up because I wasn't a Communist. Then they came for the Jews, and I didn't speak up because I wasn't a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for the [Roman] Catholics, and I didn't speak up because I was a Protestant. Then

they came for me — and by that time there was no one left to speak up.

● Matthew Calder, New Zealand priest and author: Sometimes you hear it argued that "What you believe doesn't matter; it's what you do that counts." That sounds nice, down to earth, and sincere, but it's the biggest piece of humbug in Christendom. What you believe decides what you do . . . it is what you believe that forms your character, the only possession you take with you when you die.

● A parish paper: A priest should not attempt to be prophetic if he is unwilling to assume the arduous task of caring pastorally for people, one by one. The folk in the nave will not hear him gladly unless they know and trust him and are aware of his sincere concern for them as people. A priest who is interested in causes more than people is a priest in whom people will have little confidence.

● An English Franciscan: Laymen who look to religious communities for stability are sometimes shocked by the upheavals, adaptations, and defections now taking place everywhere.

● An English Church periodical: All one can say to the Anglican-Methodist union proponents is "Go back and start again." A scheme which will in-

evitably result in a split in the Church of England as well as in the Methodist body is unlikely to be viewed as an ecumenical achievement by anybody on the outside of a mental hospital.

● A Churchwoman: From the time of my confirmation, when I was fourteen, I have lived in many countries and always appreciated the fact that the services there were nearly the same as ours, but now, when I need the Holy Communion the most, they have forced upon us that dreadful Trial Liturgy, and I feel that I am not in my own Church but a new one.

● A parish priest: The lipstick-on-the-purificator problem has a simple solution. First, ask why it is that the woman who never leaves a mark on a glass or a coffee cup will leave an awful blob on the chalice? Answer: when drinking from a glass or a cup at table, she's at ease and her lips are moist; in church, she has knelt or sat there for thirty or more minutes waiting to come to the altar rail, and her lips are dry. Teach the women to moisten their lips before receiving from the chalice, and they'll leave no lipstick. Believe me, it works!

● *The Episcopal Church Annual* 1969, just published: Based on 1967 figures reported in 1968, increases are shown in the number of clergymen (2.2%), bap-

tized persons (.1%), communicants (.6%), marriages (5.8%), lay readers (3.8%), parish day school enrollments (8%); decreases are in baptisms (2.3%), confirmations (3.5%), Sunday school enrollments (4.2%), ordinations to the diaconate (11%) and the priesthood (9%).

● An American bishop: Why is it that anyone who goes to a meeting at the Church Center in New York gets bombarded with the word "mandate"? General Convention passed resolutions, not mandates. [General Convention represents .001 per cent of the American Church.] I am of the opinion that it is a word used in defense of what is not being done!

● Major William Anders (Apollo 8 Astronaut): The more I see of God's universe, the deeper will be my belief in God.



TAD is hoping to assemble a guide which would assist the bishops in making the examination and inspection that is required of them, as well as enable parish priests to prepare for their bishop's visitation, and to those ends both bishops and priests are invited to suggest matters (and give supporting reasons for them) which should be considered.

AFRICAN CONFIRMATION

AFTER an early Celebration and hearty breakfast, we loaded our Landrover and took off with the Bishop for a two-hour drive to an outstation for "Confirmation Day." On arrival, we were greeted warmly by the local priest and his helpers. Soon a hunk of metal clanging against a piece of iron told us it was time to go into the church. We entered the coolness of the thatched, mud brick building and chose the back pew ("pews" are really mounds of mud.) As the service progressed, more and more people came in. Each time we stood up, we were shifted over a bit more to allow room for another person. Soon we all had to squeeze ourselves at an angle for lack of space.

The service started at 11 o'clock; 119 people were confirmed, and the Eucharist began later. We used the procession forward to the alms basin as an opportunity to sneak out and get some fresh air. To our surprise we found the congregation outside the church as large as the one inside, and people were crowding around windows and doors to take part in the service as best they could. There is a real problem for the priest who

has to estimate how many will be receiving Communion when he cannot see the outside congregation: some 620 made their Communions that day.

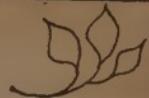
The Eucharist progressed in the usual manner, and the closing hymn was sung shortly after 3 o'clock — some four hours after we began. The newly confirmed left the church first, conspicuous in the white clothes they had managed to find for the occasion, and the pleased looks on their faces. Everybody was friendly and eager to shake hands with us.

Father Lazarus called us to his own mud-brick house for a feast of fried eggs and liver, rice and gravy, followed by chicken and oshifima; then coffee, and finally the traditional omalodu (local "beer").

Meanwhile the omulodu was being made ready for the rest of the congregation. Before the serving, the Bishop blessed over 215 pots of it — all carried there on the head — an unheard-of number, and testimony to the people's love of their Bishop. After several groups had sung to the Bishop and presented him with gifts, we dragged ourselves away, climbed back into the Landrover, and by 5 o'clock were on our way back home.
—*Ovatumua (Diocese of Damaraland, Province of South Africa)*



OFFERING



EVERY Sunday two or three new families visit our parish, shopping for a place to light. Most of them shop on, and I can guess why.

People think that the Church is a service organization whose business is to provide its members with tangible and intangible values. First, they look for an impressive structure (ours isn't), they like a showy choir (ours supports the congregation's singing), they want a jazzy program for youth (we have none), they look for a schedule of meetings, bazaars, parish suppers, and an atmosphere of affluence and success (we don't have that). Such things are not bad, but they are secondary and tend to distract from the real business of Christianity.

The "successful" parish is the first one to fold up when the pinch comes. When Rome fell, the big city parishes disappeared (as many of our downtown prestige parishes have lately disappeared), what held up Christianity for centuries was the monasteries. A thousand years later the monasteries themselves had become so "success-

ful" and complacent that they failed to survive the Reformation. Our civilization probably will go not the way Rome went, but rather the way of the feudal system — out, by a slow but complete change.

Members of the clergy have felt it coming; the parish priest's old position as a public figure-head and sanctifier of the *status quo* already is disappearing. There are two ways a priest can salvage his usefulness in the community; he can try to create a public service institution which directs itself to the non-religious aspirations of more and more people — with parties, shows, banquets, work projects, dancing lessons, psychiatric counselling services, and other busynesses — or he can present Jesus Christ, and Him crucified, and try to distinguish the eternal Gospel from transient and ephemeral twentieth-century-isms. (One bishop begged a seminary, "Please send me priests and not Y.M.C.A. secretaries!"")

The New Theologians are trying hard to find ways to make Christianity relevant to twentieth-century man. My guess is

that they couldn't do anything worse. What is being proved irrelevant at the moment is nineteenth-century Christianity; a twentieth-century version would be only a projection of current patterns and in the long run would be no more authentic than Victorian Christianity. The bare Gospel of Jesus Christ is relevant to every age, and man and his society must be adapted to that Gospel, rather than the other way around. In these days, that may not be a popular goal, but that's what we, in our parish, are aiming for.

As far as the Church is concerned, its first duty is to worship God and to grow holy. To offer God a more worthy worship, we should strive to build Christian character — that is, to grow holy — to become more loving, more kind, more just, more generous — more Christ-like. We want converts not for our sake, but for that of others, so that they may share in the delight and fulfillment of loving God more intelligently and, with better understanding, may grow to be holier people. We feed the hungry for the simple reason that a man who starves to death can no longer worship God and grow holy. We shelter the homeless and clothe the naked because a man who freezes to death can no longer worship God and grow holy. We counsel

the troubled because a man needs to be free of distractions if he is to worship God and grow holy. We seek social justice that God's people may be free to worship Him and grow holy. The Church is not a "service organization" — unless, of course, it be to serve God and do His will. The Church is a worshipping, praying community of people who, together in love, strive to become Christ-like. It will, of course, serve its people — that is, they will serve one another — because they love one another and from time to time have need of one another — but that is not the Church's primary purpose.

The Church should be a place where one meets God, where one is confronted by the challenge of Christ and His words, where the supernatural is channeled into human lives and affairs through men and women who hunger for the divine and the eternal. The Church lifts human life out of the routine and humdrum and orients its members toward heaven. All of that is costly — and calls for our sacrifice of everything that stands in the way of our becoming holy — and we usually think of that sacrifice as the cross, for indeed it is a cross. The Bible is explicit; we must die to ourselves in order to live unto God.

The Gospel according to St. John tells us that after Jesus had given His disciples a bit of straight talk, some of them turned back from following after Him. They had seen where He was leading them, and they didn't want to go.

As the world judges such things, our parish doesn't have much to offer; the grace of God, the Holy Eucharist, the opportunity to participate in an ordered round of daily services, absolution from sin, the full Gospel taught without apology or dilution. That's all. That's all we wish to offer. That's all we need to offer. Everything else is secondary. If that isn't relevant to the twentieth century, it's too bad for the twentieth century. One thing we know for sure! If the world continues to move, the twentieth century will become old hat, but the Gospel will continue new and fresh forever.

—From a parish bulletin



ENCYCLICALS

IF WE are to believe some Roman Catholic advocates of blind obedience to *Humanae Vitae* papal encyclicals have always been obeyed and ought to be so now. Looking back over the past thousand years or so, however, we can find more than one

example of an alteration in moral practice that was caused by changed economic or social conditions. It would probably be considered unfair to point to the toleration (to put it no stronger) of the castration of boys to preserve their voices for singing in papal choirs, or, as a clearer case, the use of torture in the Inquisition. Gregory XVI rejected railways and gas lighting for the City of Rome as being contrary to natural law, and there are many more examples — solemn statements of Popes which are hardly followed by Roman Catholics as their rule of conduct today. Except in recent years, when they have usually been followed by controversy, encyclicals have often been dead letters almost on publication, and have frequently been disregarded by convinced and sincere Roman Catholics. The uproar consequent on *Humanae Vitae* is really not quite so unusual as some think it to be: 200 years ago when the Pope was secure in the possession of the papal states, Benedict XIV had cause to lament the reception of one of his pronouncements. "The Pope orders," he complained, "the cardinals do not obey, and the people do as they please." [One wag claims that the Pope's next encyclical will be entitled *Soc et Tuum*.—Ed.]—New Christian

BEAUTIFUL ISLAND

TAIWAN (terraced bay) is the Chinese name of an important (population: 13 million) and large (225 miles long; 60-80 miles wide — about 13,886 square miles and twice the size of the State of Hawaii) island off the coast of China. Its other name, Formosa, came from some Portuguese sailors who called it *Ihla Formosa*, "beautiful island".

Taiwan was a part of the Chinese empire until 1895, when it came into the possession of the Japanese, who held it until 1945; after World War II it was constituted a province of the Republic of China. When the Japanese took over the island, missionaries from the Anglican Church in Japan went there more or less as chaplains to Japanese Christians; when they left in 1945, so did the Japanese Church — and left behind two church buildings. In 1953 several Chinese Episcopalians from the mainland got together, formed a congregation (later there were seven congrega-

gations) and asked for a priest. In 1956 the Bishop of Honolulu was invited to exercise episcopal oversight until the political position was clarified. Episcopalians helped out with men and money, and in 1960 the ecclesiastical jurisdiction was transferred from the Japanese Church. Taiwan became a missionary diocese of the American Church under the care of the Presiding Bishop, and, a year later, the Suffragan Bishop of Honolulu was put in charge. In 1965 Taiwan was given its first resident bishop, Peking-born James Chang Ling Wong, who, in 1960, had been consecrated Assistant Bishop of Borneo. The latest *Episcopal Church Annual* reports that for the year ending 31 December 1967 there were ten parishes or missions, twenty clergymen, 33 lay readers, 1,987 baptized persons, and 1,033 communicants; in the same year five men were made deacons, and four were ordained priests.—Taddled from several sources



Watering down the doctrines of the Church, and playing down its practices established by centuries of experience, will not, any more than social gimmicks or economic concerns, attract people, young or old, to Christ and His Church; only unwavering faith and holiness in daily living can do that job.—*From a priest's letter*

QUARTER WATCH



THE BISHOPRIC IN
Jerusalem (not of
Jerusalem, because
the Greek Orthodox

Patriarch is regarded as "the" Bishop of Jerusalem) was established in 1842 as a joint enterprise of the Church of England and the Evangelical Church of Prussia, but has been exclusively Anglican since 1887. The first bishop, Michael Solomon Alexander, was a converted Jew and at first the Diocese had some modest missionary success among the Hebrew population. Its membership through the years, however, has become increasingly Arab. In 1957, recently-retired Angus Campbell MacInnes, 67, who had been serving in the area for 29 years, was appointed the first Archbishop in Jerusalem in succession to seven bishops, among them his own father and his wife's great grandfather. Recently, the Most Rev'd George Appleton, 66, since 1963 Archbishop of Perth, Australia, was enthroned as the II Archbishop in Jerusalem.

¶A census taken by *Christianity Today* revealed that 67 members of the 91st Congress are Episcopalians (14 senators and 53 representatives) — the fourth largest grouping. (The Roman Church has the largest

number, 111; the Methodists placed second with 90 and the Presbyterians third with 82.

¶On the XXIII Sunday after Trinity, and in St. George's Cathedral Church, Windhoek, South West Africa, in the Diocese of Damaraland. English-born Colin O'Brien Winter, a priest for twelve years and since 1965 the Dean of the Cathedral Parish, was consecrated Bishop of Damaraland, in apostolic succession to the Rt. Rev'd Robert Herbert Mize, who was recently expelled from the country by the civil government.

¶The University of the South, Sewanee, Tennessee, plans to erect a \$750,000 student center as a memorial to the late Frank Alexander Juhan, IV Bishop of Florida (1924-1956), Chancellor (1944-1950) of the University, and one of its tireless fund-raisers.

¶In St. Alban's Church, in the City and Diocese of Washington, D.C., the only daughter of Potter Stewart, Associate Justice of the United States Supreme Court since 1958, took to husband a teacher (mathematics and history) to the deaf.

¶The five active bishops who have resigned their sees to do special work for the national Church: Stephen Fielding Bayne, Jr. (Olympia, 1960), Vice President of the Executive Council; John Elbridge Hines

(Texas, 1966), XXII Presiding Bishop; Arnold Meredith Lewis (Western Kansas, 1965), Suffragan Bishop for the Armed Forces; John Brooke Mosley (Delaware, 1968), Deputy of Overseas Relations, Executive Council; David Emrys Richards (Central America, 1968) National Co-ordinator for the House of Bishops' Committee on Pastoral Counselling.

¶Priests of the American Church now serve Anglican jurisdictions in Argentina, Brazil, Damaraland, Guyana, Hong Kong, Iran, Japan, Jerusalem, Jesselton, Korea, Malawi, Natal, Pakistan, Polynesia, Portugal, Tanzania, Uganda, and Zambia.

¶On 15 November last and in the Roman Catholic Church of Christ Our King, Wilmington, William Henry Mead, 47, a priest since 1951 and for the past four years Dean of Christ Church Cathedral, St. Louis, in the Diocese of Missouri, was consecrated the VII Bishop of Delaware (the fourth Episcopal consecration to take place in a Roman church during 1968) in apostolic succession to the Rt. Rev'd John Brooke Mosley, who recently resigned to become the Executive Council's Deputy for Overseas Relations.

¶The EBC's Winter 1967 selection, *A Gift of Light*, by Father Andrew and edited by

Harry Griffith, is back in print and available for \$3.95 from Morehouse-Barlow Co., 14 East 41st Street, New York 10017. (In England it is published by A.R. Mowbray & Co., 35 Pembroke Street, Oxford.)

¶On the feast of Alfred the Great, in Trinity Cathedral Church, Trenton, the Bishop of New Jersey ordained fourteen men to the priesthood.

¶The Cathedral Church of St. Peter and St. Paul, Washington, D.C., recently sponsored, after two years of searching, an exhibit of 29 Bibles used at inaugurations or personally associated with Presidents of the United States; the first time that such a comprehensive collection has ever been assembled or displayed.

¶A bishop's actions are subject to review by the whole Church.

¶The new salary scale for the Executive Council ranges from \$8,000 to \$27,300 and covers some ninety executives, excluding the Presiding Bishop whose salary was set last year by General Convention at \$25,000 for 1968, \$26,000 for 1969, and \$27,000 for 1970.

¶The Sewanee Sisters of the Community of St. Mary can now accommodate retreats, quiet days, and just visitors: one building of the old school (the girls joined the student body of

the nearby Military Academy) is ready for groups as large as ten people, but for the present only women guests can be given meals. For information, write to St. Mary's Retreat and Guest House, Sewanee, TN 37375.

¶With a TADollar came a "Peanuts" memo sheet on which Lucy says, "No one understands us crabby people!" By the time it reached the boss' desk, some one in the office had typed, "I'll drink to that."

¶Sighted by one of Spain's Manila galleons in 1543, claimed by the British in the name of King George IV in 1825, colonized from Hawaii in 1830, annexed by Japan in 1875, and taken by American forces in 1945, the Bonin Islands, some 600 miles south of Tokyo, have for the past 23 years been part of the Diocese of Honolulu

and under the jurisdiction of the American Church, but with the return of the Bonins to Japan last summer, the one Anglican parish, St. George's, Chichi Jima (eighty of the 207 islanders are Anglican), became part of the Holy Catholic Church in Japan under the immediate jurisdiction of the Bishop of Tokyo.

¶In the Church of St. Gregory the Great, Dawlish, in the Diocese of Exeter, the elder son of England's Prime Minister married the head of the Spanish department of a local school.

¶A friend of ours and a collegiate professor says that while previous ages have been noted and named for their advancement (Enlightenment, Reason, Belief, etc.), the present one will probably be called the Age of Immaturity.

GO WHERE THOU WILT,
SEEK WHATSOEVER THOU WILT,
THOU SHALT NOT FIND A HIGHER WAY ABOVE
NOR A SAFER WAY BELOW, THAN THE
WAY OF THE HOLY CROSS.

Thomas à Kempis



The 1968 winter bookmark, here reduced from the actual size of $3\frac{1}{4} \times 5\frac{1}{2}$ inches. Printed in black and yellow on white stock. Rate: 35c for a packet of 25 or \$1.00 for three packets. Postage without charge if payment accompanies order.

¶Through television and magazine stories, the public knows how physicians, policemen, astronauts, and English teachers spend their days; but almost unknown is anything about the work of that important but neglected professional person, the theologian. In *Consciousness of Battle*, Mary McDermott Shideler proposes to supply the lack. Unfortunately, the book is mostly an autobiography of Mrs. Shideler which tells the reader more than he may wish to know about the author and not very much about theology. People in similar struggles to know themselves and to function effectively in life may be encouraged by her story, but the confused purposes of the book and the emotional overcharge on its supposedly objective sections give evidence

that there are aspects of her battle that she is not conscious of at all. The work is published by Eerdmans, 255 Jefferson Avenue S.E., Grand Rapids, Michigan 49502; \$3.95.

¶On the margin of a newspaper in which appeared a report that a spokesman for the House of Bishops, meeting in Augusta, Georgia, claimed that its proposed North American Regional Council, to be made up of representatives of the Anglican Churches in Canada (now courting the United Church of Canada), the U.S.A., and the West Indies, was "an essential practical step towards full visible unity," was found the written comment: "Bunk! It's just another ruse to weaken the Church. When the boys upstairs have time on their hands and can think of nothing else to do,

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Name as it appears on address label

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New Mailing Address

New City, State, & Zip Code

Date change becomes effective:

they organize something. We already have the Anglican Communion, and all valid objects of the proposed council can be achieved through it simply by co-operation."

¶The Bishop of West Texas was baptized, confirmed, ordained to the diaconate, instituted as rector, married, and consecrated, in Saint Mark's Church, San Antonio, Texas. (He was ordained to the priesthood in Grace Church, Cuero, his first parish.)

¶A recent report shows that (among New Zealand's population of some 2.5-million) Anglicans number 901,701 (33.7 per cent — a decline from a high of 34.6 per cent in 1961). Presbyterians are in second place with 539,495; the growth of only the Roman Catholic Church has kept pace with the population increase.

¶"I wish that you would send TAD to one of my oldest friends . . . we were in kindergarten together, and now we are together in Medicare!"—From a letter

¶The Rector of Washington Memorial Chapel, Valley Forge, in the Diocese of Pennsylvania, solemnized the marriage of Barbara Anne Eisenhower, daughter of John Sheldon Doud Eisenhower, only son of the former President of the United States, to a 25-year-old insur-

ance executive of Bogota, Colombia, whom she had met during a South American vacation four years ago. Because in Colombia organs are not for weddings but funerals, all the wedding music was played on the \$750,000, 58-bell carillon that had been given to the Chapel by the Daughters of the American Revolution. The Chapel, which was begun in 1903 and finished in 1917, is a memorial to the men of the Continental Army who suffered thereabouts during the "Winter of Despair" (1777-1778) and is noted for its windows, choir stalls, and "pews of the patriots" (each named for an early American hero). Because the Chapel stands on high ground (parish property) in the middle of Valley Forge National Park, people often mistake it for a museum of some sort; it is actually a parish church, and the distaff members of the John Eisenhower family, who live only four miles west of the Chapel, have for about five years been counted among its 400 communicants, and Mrs. Eisenhower is its United Thank Offering Custodian.

¶Old Saint Paul's Church, Edinburgh, Scotland (strangely located on the middle floor of a large downtown building and entered from a steep side street) was formed by Episcopalians who left St. Giles' Cathedral

Church when it was turned over to the established Presbyterians. In 1752, during the worst days of legal and popular anti-Anglicanism, a young medical student arrived from the colonies and made enquiries where he could find an Episcopal church; he was eventually led, with due precautions of secrecy, to a chapel in Carrubbers Close, which became his regular place of worship during his student days. The Church was St. Paul's, and the student was Samuel Seabury, who returned to Scotland in 1784 to be consecrated America's first bishop by the non-juring bishops whom he had met and known while at the University. (The Lady Chapel of St. Paul's is a memorial to Samuel Seabury.)

¶ The Texas Military Institute, in San Antonio, in the Diocese of West Texas, (a four-year preparatory school for boys, founded in 1893 with Cadet Douglas MacArthur as one of its first students) this year celebrates its 75th anniversary.

¶ The national office of the Church Army (for laymen) is now located in the Episcopal Church Center, 815 Second Avenue, New York City 10017.

¶ The Rt. Rev'd George Richard Millard, since 1960 Suffragan Bishop of California (See City: San Francisco), has been

designated I / Bishop of San Jose (a portion of the Diocese of California) while retaining his suffragancy. (The arrangement is unprecedented in the American Church, but prevails in several dioceses of the Church of England.)

¶ Of the three astronauts who made up the Apollo 8 crew and recently circled the moon, Frank Borman and his convert, James Lovell, are both communicants of parishes in the Diocese of Texas. Col. Borman, a member of St. Christopher's, League City, is a lay reader, his two sons, both confirmed, are acolytes, his wife has taught ninth-grade Church school, and both his parents are active members of Trinity Cathedral Parish, Phoenix, Arizona; the six members of the Lovell family were all prepared for Confirmation in St. John's, LaPorte, where one daughter sings in the choir and Mrs. Lovell is active in Churchwomen's work. Two of the astronauts scheduled to go up in the next venture, Dave Scott and John Young, were confirmed in the same church.

¶ The Brotherhood of Saint Andrew offers the following prayer on a dashboard sticker for the car: "Bless this car to thy service, Father, that those who drive and all who ride may be kept in safety by thy mighty power. Grant us a peaceful

journey in the name of Jesus who traveled a dangerous road for us all. Amen." Send order with check (50 for \$3.00) to Mr. Joel Hughes, Secretary, Brotherhood of Saint Andrew, 5440 Harbison Avenue, Philadelphia, Pa. 19124.

¶Development of self-respect, appreciation of each other, and capacities for responsible living in the future are the aims of the House of Mercy, Klingle Road and Rosemont Avenue N. W., a home for thirty unwed mothers



between the ages of 15 and 30, sponsored by the Diocese of Washington (D.C.), which accepts on a fee basis girls referred mostly by physicians or clergymen from all over the United States, no matter what their religion.

¶The Women of St. Andrew's Parish, Breckenridge, in the Diocese of Dallas (Texas), sew all year to make horse-head handles for children's jumping ropes which are sold exclusively at the famous Neiman-Marcus Stores; the project, started ten years ago, has cleared about \$8,000 for the parish.

¶On St. Andrew's Day last, and in St. James' Pro-Cathedral Church, Toronto, Lewis Samuel Garnsworthy, a priest for 22 years and since 1964 an honorary canon of the cathedral, was consecrated Suffragan Bishop of Toronto.

¶Peter Hansen, who plays the role of attorney Lee Baldwin in the TV serial *General Hospital* (five afternoons a week) is the director of a chapter of the Brotherhood of St. Andrew in a Los Angeles parish.

¶Of the entering class of Rhodes Scholars in 1967 at Oxford University, England, ten percent were from Episcopal colleges in the U.S.A. That record, in proportion to enrollment, is better than that of the "Ivy League" colleges and universities.

¶The Rt. Rev'd Walter Maydole Higley, VI Bishop of Central New York since 1960 (ordained to the priesthood in 1925, consecrated Suffragan Bishop of that diocese in 1948, and elected Coadjutor in 1959), celebrated his 70th birthday in January and retired 1 February 1969; his successor is the 52-year-old Missouri-born Ned Cole, Jr., a priest since 1948, who was consecrated Coadjutor in 1964.

¶St. Barnabas House-by-the-Lake, North East, Pennsylvania (operated by the St. Barnabas

Brotherhood, a religious order for laymen) which has previously served as a home for chronically ill men and boys, now serves as a home for the aged, both men and women, who have modest means. (The former patients have been moved to the Order's home in Gibsonia, where they will continue to receive their usual care.)

¶ On Epiphany last and in Colegio Methodist San Pedro, San Jose, Costa Rica, Jose Antonio Ramos, 31, a priest since 1962 and lately the Dean of the Cathedral Church of St. John the Baptist, San Juan, Puerto Rico, was consecrated Missionary Bishop of Costa Rica, in apostolic succession to David Emrys Richards, who resigned to take a position on the Executive Council of the American Church.

¶ On the Feast of William Laud, and in Saint Francis' Church, Managua, American-born George Edward Haysworth, 48, a priest since 1950 and lately the Archdeacon of Managua, was consecrated I Missionary Bishop of Nicaragua.

¶ The Right Rev'd John Howe, 48, Bishop of Saint Andrew's, Dunkeld and Dunblane (Scotland) since 1955, has been appointed to serve as the third Executive Officer of the Anglican Communion, succeeding the Bishop of Cariboo, the Right

Rev'd Ralph Dean, who has held the appointment since 1964. Bishop Howe's base will be in London, and he will resign his see when he assumes his new duties in May 1969. The office was first proposed by the Lambeth Conference of 1958, and the incumbent is responsible to the Lambeth Consultative Body, of which the Archbishop of Canterbury is president. The first Executive Officer was the Right Rev'd Stephen F. Bayne, Jr. of the American Church (formerly Bishop of Olympia and presently Vice President of the Executive Council.)

Churchwardens should frequently on the Lord's Day visit Alehouses, Taverns and other Public Houses, both in time of Divine Service, and also out of it; and if they find any tippling in the said Houses they are to make them pay three shillings and four pence for the same, and the Master of the House ten shillings for entertaining them, and also five shillings more for using his trade on the Lord's Day. And if it be in time of Divine Service, they may make everyone of them pay also one shilling for being absent from Church.
—A 1755 English Canon

¶The Bishop of Chicago ordained fourteen men to the priesthood last December. Does anybody know the record of ordinations at one time?

¶On St. Andrew's Day last and in the Cathedral Church of the Incarnation, Baltimore, Pennsylvania-born David Keller Leighton, 44, for thirteen years a priest (ordained by the Bishop of Pittsburgh) and since 1964 Archdeacon of Maryland, was consecrated Coadjutor of Maryland to succeed 65-year-old Harry Lee Doll, who became X Bishop in 1963 (Suffragan in 1955, Coadjutor in 1958.)

¶The tenth annual Anglican-Orthodox Consultation on Unity was held recently in St. Vladimir Russian Orthodox Seminary, Tuckahoe, New York, whose Dean stated that there is no point at all in discussing matters of Orthodox-Anglican unity unless the whole matter of the so-called secular theology is cleared up. To Orthodoxy, secularism presents an insurmountable problem: whereas the West (Roman, Anglican, as well as Protestant) seems bent on secularizing the Church, Eastern Orthodoxy wants to "Church" the world.

¶The Commissions on Church Music of the American and Canadian Churches met recently together for the first time: three

bishops, eleven priests, and fourteen musicians considered matters of mutual interest and concern.

¶On the Feast of the Conversion of St. Paul and in the high school gymnasium of Ontario, Oregon, William Benjamin Spofford, Jr., 48, a priest for 24 years and since 1960 Dean of St. Michael's Cathedral Church, Boise, in the Diocese of Idaho (he went to the Seattle General Convention as a duly elected delegate to the Women's Triennial), was consecrated IV Missionary Bishop of Eastern Oregon, in apostolic succession to Lane Wickham Barton, retired.

¶The circulation of *The American Church News* has increased in the last three years from 11,000 to 28,000; the subscription price of the monthly (except July and August) paper which is the official publication of the American Church Union and which supports "the whole faith for the whole world" is \$3.75 (U.S.A.), \$4.25 (Canada), \$5.00 (elsewhere) and \$6.00 (airmail). Forty cents mailed to P. O. Box 198, Pelham, New York 10803, should fetch a sample copy.

¶On XXIII Sunday after Trinity, the Rt. Rev'd Frederick Percy Goddard, Senior Suffragan Bishop of Texas since his consecration in 1955 (residence:

Tyler), and a widower of some years, took to wife the former United Thank Offering Chairman of his diocese, and TAD reader, the widowed Mrs. Boliver Lang Falconer, in her parish church, St. John's, Marlin.

¶The Rev'd and 44-year-old California-born Harvey Henry Guthrie, Jr., a priest since 1948, for thirteen years on the faculty of the General Theological Seminary, New York City (he received all of his theological training and earned his *Theologicae Doctor* degree there), and since 1964 Professor of Old Testament at the Episcopal Theological School, Cambridge, Massachusetts, has been named ninth Dean of ETS (his predecessor resigned last year to teach in a New York City "street academies" program.)

¶Saint Gregory's Priory, the Benedictine Religious House near Three Rivers, in the Diocese of Western Michigan, has voted to become an independent abbey (since its inception in 1939, the Priory has been under the Mother House in England, Nashdom Abbey), and will in April elect and in May install the American Church's first abbot.

¶The Right Rev'd Everett Holland Jones, III Bishop of West Texas, a priest since 1927, consecrated in 1943, and a native-born (1904) son of his see

city, San Antonio, retired 1 January, and was succeeded by the Right Rev'd Harold Cornelius Gosnell, who was consecrated Bishop Coadjutor last September.

¶The record tenure for an organist seems to be held by Erla Dale, who began playing 74 years ago and is currently the organist at Christ Church, Lemore, (Diocese of San Joaquin), California. Runners-up are Allan Brown, retired organist of Saint Paul's Church, Onslow Square, London, with 72 years experience, and George Bethel of St. Patrick's Church, Governor's Island Harbour, Eleuthera, in the Diocese of Nassau and the Bahamas (Province of the West Indies), who has played the same organ (twice damaged by hurricanes) for 71 years.

¶Six priests of the Philippine Independent Church, three of whom were honor graduates of St. Andrew's Theological Seminary, Manila, were recently consecrated auxiliary bishops, the largest number yet for the P.I.C. (The American Church has been in full communion with the 2,500,000-member Church since 1958.)

¶St. Mark's Church, Philadelphia, in the Diocese of Pennsylvania, holds the honor of having the longest unbroken succession of daily celebrations

of the Holy Eucharist in the United States — since 1849, beating the Church of the Transfiguration, New York City, by one year. (The Rev'd James Lloyd Breck started daily celebrations at Nashotah, Wisconsin in 1844, the first in the USA, but they lasted only a year.)

¶The Rt. Rev'd Robert Hebert Mize, Jr., 61-year-old American-born founder of the St. Francis' Boys Homes, and Bishop of Damaraland, Province of South Africa, from 1960 until his resignation in July, 1968 (the African government without explanation refused to allow his return from the Lambeth Conference), has been appointed Assistant Bishop of Matabeleland, Province of Central Africa, where he will have ecclesiastical oversight of the Republic of Botswana, a newly

independent nation located between Rhodesia and South Africa. (Matabeleland, or Matabili- land, gets its name from Mata- bele, a branch of the Zulu Kaf- firs of South Africa. They lived originally in Natal, but left it in 1827 for the Transvaal, where ten years later they were driven out by the Boers. For a long time their only occupations were war and hunting, but when they were defeated by the British in 1893, they turned to cattle breeding and agriculture.)

¶On the XXIII Sunday after Trinity last, and in Durban, Diocese of Natal, Province of South Africa, the Rev'd Anthony George Weaver Hunter, Vicar of St. Peter's Parish, Hud- dersfield, and Honorary Canon of Wakefield, England, was consecrated I Bishop of the newly created Diocese of Swaziland, which was carved out of the Di-

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HAPPY BIRTHDAY

ocese of Zululand and Swaziland when the latter became an independent nation.

¶The Bishop of Michigan recently broke ground for Cathedral Terrace, an eighteen-story apartment home for the elderly, to be built next door to the cathedral church in Kalamazoo.

¶In London, Douglas Fairbanks, Jr. walked across the street from his home in The Boltons (an oval drive in South Kensington), to the Church of St. Mary, and there gave the youngest (21) of his three daughters, California-born Melissa, in marriage to an actor whom she met four years ago in a drama school.

¶In Nassau, the Bahamas, the Anglican Regional Council of North America, newly organized by the American, Canadian, and West Indies Churches

to co-ordinate their work (the General Convention approved the plan in 1967), held its first biennial meeting.

¶On III Epiphany last, and in Vancouver's Agrodome, Thomas David Somerville, a priest for 29 years and since 1960 the Dean of Residence of the Anglican Theological College, Vancouver, Canada, was consecrated Bishop Coadjutor of New Westminster, Province of British Columbia.

¶In St. Barnabas' Church, Bay Village, in the Diocese of Ohio, Kansas-born James Ryun, the world's fastest miler (3:35.1), 1,500-meter runner (3:31.1), and half-miler (1:44.9), took to wife a fellow classmate (both are seniors in the University of Kansas) who could not, even as a cheerleader when he won the mile record at Bakersfield in June 1967, get his autograph.

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